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ಕರ್ನಾಟಕ ರಾಜ್ಯ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ Karnataka State Open University

ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು ೫೭೦ ೦೦೬ Manasagangotri, Mysore - 570 006

M.A. [PREVIOUS] SANSKRIT

- ENGLISH MEDIUM -

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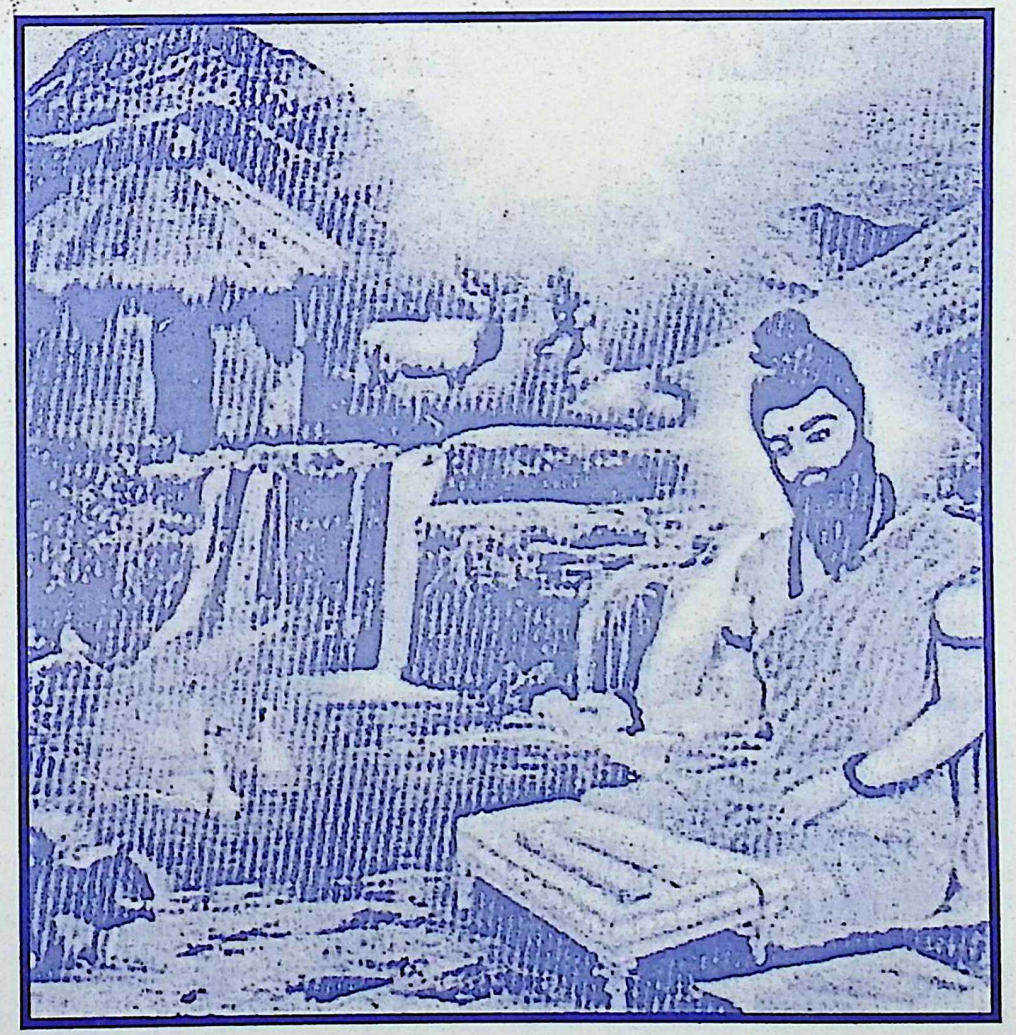
भारतीयतत्त्वशास्त्रम्

रामानुजदर्शनम्



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ಉನ್ನತ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಇರುವ ಅವಕಾಶಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕೆ ಮತ್ತು ಶಿಕ್ಷಣವನ್ನು ಪ್ರಜಾತಂತ್ರೀಕರಿಸುವುದಕ್ಕೆ ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ವ್ಯವಸ್ಥೆಯನ್ನು ಆರಂಭಿಸಲಾಗಿದೆ.

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ಮುಕ್ತ ವಿಶ್ವವಿದ್ಯಾನಿಲಯವು ದೂರಶಿಕ್ಷಣ ಪದ್ಧತಿಯಲ್ಲಿ ಬಹುಮಾಧ್ಯಮಗಳನ್ನು ಉಪಯೋಗಿಸುತ್ತದೆ.
.....ವಿದ್ಯಾಕಾಂಕ್ಷಿಗಳನ್ನು ಜ್ಞಾನ ಸಂಪಾದನೆಗಾಗಿ ಕಲಿಕಾ ಕೇಂದ್ರಕ್ಕೆ ಕೊಂಡೊಯ್ಯುವ ಬದಲು, ಜ್ಞಾನ ಸಂಪತ್ತನ್ನು ವಿದ್ಯೆ ಕಲಿಯುವವರ ಬಳಿ ಕೊಂಡೊಯ್ಯುವ ವಾಹಕವಾಗಿದೆ.

ಡಾ. ಕುಳಂದೈಸ್ವಾಮಿ

"The Open University system makes use of Multimedia in distance education system.
..... it is vehicle which transports knowledge to the place of learners rather than transport to the place of learning.

Dr. Kulandai Swamy

ಜ್ಞಾನಪೀಠ ಪ್ರಶಸ್ತಿ ಪುರಸ್ಕೃತ
ರಾಷ್ಟ್ರಕವಿ ಕುವೆಂಪು ಜನ್ಮ ಶತಮಾನೋತ್ಸವ ವರ್ಷ ೨೦೦೪
ವಿಶ್ವಮಾನವ ಸಂದೇಶ

ಪ್ರತಿಯೊಂದು ಮಗುವು ಹುಟ್ಟುತ್ತಲೇ - ವಿಶ್ವಮಾನವ. ಬೆಳೆಯುತ್ತಾ ನಾವು ಅದನ್ನು 'ಅಲ್ಪ ಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುತ್ತೇವೆ. ಮತ್ತೆ ಅದನ್ನು 'ವಿಶ್ವಮಾನವ'ನನ್ನಾಗಿ ಮಾಡುವುದೇ ವಿದ್ಯೆಯ ಕರ್ತವ್ಯವಾಗಬೇಕು.

ಮನುಜ ಮತ, ವಿಶ್ವ ಪಥ, ಸರ್ವೋದಯ, ಸಮನ್ವಯ, ಪೂರ್ಣದೃಷ್ಟಿ ಈ ಪಂಚಮಂತ್ರ ಇನ್ನು ಮುಂದಿನ ದೃಷ್ಟಿಯಾಗಬೇಕಾಗಿದೆ. ಅಂದರೆ, ನಮಗೆ ಇನ್ನು ಬೇಕಾದುದು ಆ ಮತ ಈ ಮತ ಅಲ್ಲ; ಮನುಜ ಮತ. ಆ ಪಥ ಈ ಪಥ ಅಲ್ಲ; ವಿಶ್ವ ಪಥ. ಆ ಒಬ್ಬರ ಉದಯ ಮಾತ್ರವಲ್ಲ; ಸರ್ವರ ಸರ್ವಸ್ತರದ ಉದಯ. ಪರಸ್ಪರ ವಿಮುಖವಾಗಿ ಸಿಡಿದು ಹೋಗುವುದಲ್ಲ; ಸಮನ್ವಯಗೊಳ್ಳುವುದು. ಸಂಕುಚಿತ ಮತದ ಆಂಶಿಕ ದೃಷ್ಟಿ ಅಲ್ಲ; ಭೌತಿಕ ಪಾರಮಾರ್ಥಿಕ ಎಂಬ ಭಿನ್ನದೃಷ್ಟಿ ಅಲ್ಲ; ಎಲ್ಲವನ್ನು ಭಗವದ್ ದೃಷ್ಟಿಯಿಂದ ಕಾಣುವ ಪೂರ್ಣದೃಷ್ಟಿ.

ಕುವೆಂಪು

Gnanapeeta Awardee
Kuvempu's Birth Centenary Year - 2004
Gospel of Universal Man

Every Child, at birth, is the universal man. But, as it grows, we turn it into "a petty man". It should be the function of education to turn it again into the enlightened "universal man".

The Religion of Humanity, the Universal Path, the Welfare of All, Reconciliation, the Integral Vision- these *five mantras* should become View of the Future. In other words, what we want henceforth is not this religion or that religion, but the Religion of Humanity ; not this path or that path, but the Universal Path ; not the well-being of this individual or that individual, but the Welfare of All ; not turning away and breaking off from one another, but reconciling and uniting in concord and harmony ; and, above all, not the partial view of a narrow creed, not the dual outlook of the material and the spiritual, but the Integral Vision of seeing all things with the eye of the Divine.

Kuvempu

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ಮಾನಸಗಂಗೋತ್ರಿ, ಮೈಸೂರು-೫೭೦ ೦೦೬

रामानुजदर्शनम्

Block 24

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प्रस्तावना

प्रिय विद्यार्थिनः

अस्माकं कर्णाटक-राज्य-मुक्तविश्वविद्यानिलये स्नातकोत्तरशिक्षणंकक्षां प्रवेष्टृभ्यः भवद्भ्यः हार्दं स्वागतम्।

विश्वस्य प्राचीनभाषासु संस्कृतभाषा प्रमुखतमा। वेदेषु दृश्यमाना इयं भाषा क्रि.पू. पञ्चमशतके काव्यस्य रूपं प्रापदिति वदन्ति। गच्छता कालेन संस्कृतभाषा उच्छशिक्षण-शासन-लेखन-काव्यादिषु अव्याहता समुपयुक्तम्। प्रायो लोके 2500 वर्षाधिकम् इतिहासं प्राप्तवती अन्या भाषा नास्ति।

वेदाः, शास्त्राणि, इतिहासाः, पुराणानि, काव्यानि, दर्शनानि, व्याख्यानानि, प्रशस्तयः, शासनानि, चाटुपद्यानि, सुभाषितानि इत्येवं नानाप्रकारेषु निबद्धाः कृतयः संस्कृतवाङ्मये विलसन्ति। अस्य परिचयः पाठ्यक्रमानुसारेण कारयिष्यते। विशेषाध्ययनाय गहन-शोधनाय च युष्माकं सिद्धतायाः सम्पादनमेव स्नातकोत्तरशिक्षणस्य मुख्यः उद्देशः।

भवतां स्वाध्यायसुलभाय स्वयंबोधन पद्धत्या (SIM) एते पाठाः विशिष्टरूपेण आरचिताः। बहवः विद्वांसः एतान् पाठान् सज्जीकर्तुं कृतभूरिपरिश्रमाः सन्ति। तेषां साहाय्यं सकार्तज्ञं स्मरामि।

भवन्तः सर्वे सम्यगधीत्य अस्यां भाषायां साहित्ये च विशेषज्ञानं सम्पादयन्तु इति आशासे। 'श्रद्धावान् लभते ज्ञानम्' इति भगवद्गीतोक्तरीत्या भवता श्रद्धायुक्ताध्ययनं फलप्रदं यशप्रदं च भूयादिति ममाशयः। शुभं भूयात्।

जीयात् गीर्वाणभारती।

डा. एन्. राधाकृष्ण भट्
संस्कृतविभागाध्यक्षः
कर्णाटकराज्य-मुक्तविश्वविद्यानिलयः
मानसगङ्गोत्री, मैसूरु।

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1.0 Block Objectives

In this block you will be introduced to "Rāmānuja Darśana" of the Sarvadarśana Sangraha Text. You will be able to know the main tenets of Rāmānuja Darśana and the tradition of important Vaiṣnava Darśanas.

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UNIT - 1
SARVADARŚANA SAṄGRAHA "RĀMĀNUJA DARŚANA" - GENERAL

STRUCTURE

1.0 OBJECTIVES

1.1 INTRODUCTION

- 1.1.1 General native of the Vedānta
- 1.1.2 Synthetic approach to the Philosophical Problem

1.2 RĀMĀNUJA DARŚANA

- 1.2.1 Historicity of Sri Vaiṣṇavism
- 1.2.2 Implication of the term Viśiṣṭādvaita
- 1.2.3 Rāmānuja Darśana - Philosophy of Religion
- 1.2.4 Inter-relatedness of the three Tattvas
- 1.2.5 The Significance of the term Śārīraka Śāstra

1.3 PRAMĀṆAS

- 1.3.1 PERCEPTION
- 1.3.2 INFERENTIAL KNOWLEDGE
- 1.3.3 VERBAL COGNITION

1.4 TATTVAS

- 1.4.1 CIT
- 1.4.2 Dharmbhūtājñāna
- 1.4.3 JĪVA
- 1.4.4 Classification of Jīvas
- 1.4.5 Jīva as the knower and agent of action
- 1.4.6 Plurality of Jīvas

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1.5 ACIT

1.5.1 General aspects of ACIT

1.5.2 Classification of ACIT

1.5.3 Creation

1.5.4 Matter and its nature

1.5.5 KĀLA

1.6 ĪŚVARA TATTVA

1.6.1 Different views

1.6.2 Nature of Reality according to Rāmānuja

1.6.3 The refutation of the Naiyayika's view

1.6.4 Explanation of the word Brahman

1.6.5 Distinctive Concept of the System Aṁśa-Aṁśin

1.6.6 Another Distinctive Concept of the System

1.7 Concept of Guṇa in the Rāmānuja Darśana

1.8 Different aspects of Brahman

1.8.1 VYŪHAS

1.8.2 THE VIBHAVAS

1.8.3 ANTARYĀMIN

1.8.4 ARCĀVATĀRA

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UNIT - 1
SARVADARŚANA SAṄGRAHA "RĀMĀNUJA DARŚANA" - GENERAL

1.0 OBJECTIVES

The main purpose of this work is to present a comprehensive exposition of the philosophical system of Rāmānuja as has been presented in the section of the Sarvadarsana Sangraha authored by Sāyaṇa Mādhavācārya.

1.1 INTRODUCTION

The exposition of the Rāmānuja System proceeds in a traditional line of presentation dealing with the views of the opponents having understood their stand, offers a criticism of it and then presents his own stand with all vehemence and perspicuity. The system has a synthetic insight with the cardinal points of other Darśanas mainly Jaina and Advaita points of view. The Rāmānuja system is a genuine philosophy befitting the nomenclature Śārīraka mīmāmsā, reconciling the opposition that lies between philosophy and religion.

1.1.1 General native of the Vedānta

Hindu philosophy is based on the Upaniṣads Bhagavadgītā and Vedānta sūtras of Bādarāyaṇa collectively called prasthānatraya, considered as supreme authority The Upaniṣads teach the Vedantic truth within their inspired aspects, the Bhagavadgītā in its moral aspects and Vedānta sūtras in metaphysical aspects. Our

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seers, philosophers and saints have discovered the truth embedded in the above mentioned texts. It is well said that 'the Upaniṣads' cortain the Wisdom of Vedānta, the Bhagavadgītā gives its cream and the Sūtras expound its philosophic value". The solution to the problem ever working in the minds of people common and elite, "what is that which governs the operations of the universe, and how to know it?" The solution to this problem is not very easy for it must be metaphysically satisfactory and spiritually satisfying. Vedānta is thus the highest exposition of Indian Philosophy in its theoretical and practical aspects and there is nothing good and true in the world more elevating and beneficial than vedantic thought and life. When finite consciousness is purified and exacted, it can break through the confines of fitness, interest the infinite or Brahman and thus realise the supreme goal of experience.

The Vedānta sūtras of Bādarāyaṇa identified with Vyāsa are regarded as the most authoritative and systematic exposition of the Upaniṣads and recognised as the best manual of Vedānta On a superficial view, the Upaniṣads appear to be conflicting and self contradictory without any trace of logical consisteny. But the Sūtrakāra with his genius of synoptic knowledge, affirms the continuity and unity of all the texts and the Sūtra Strūng together the teachings of the Upaniṣads and present them as a systematic whole. The Sūtra is cryptic or laconic and is defined as a clear, concise and comprehensive asphorism that should be faultless and free from repetition

अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः।।

In the Vedānta sūtras we find allusion to ancient

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ācaryas like Āśmarathya, Auḍulomi, Kāśakṛtsna, Bādri and Jaimini which proves that there is abundant internal evidence to prove that from hoary past there was a variety of schools each claiming to be the true representatives of the teachings of Upaniṣads. All the Vedantic teachers have presented the exposition of the Sūtras in a coherent way, though they represent different types of philosophy. They claim the authority of immemorial tradition for their siddhānta and satisfy the triple tests of Śāstraic support (श्रुति) philosophical stability (युक्ति) and intuitive certainty (अनुभव) All the Vedantic schools generally agree in the refutation of non-vedāntic schools and the establishment of truth that the supreme endeavour and end of man is ब्रह्मज्ञान or the realization of Brahman. But they differ in the exact determination of the nature of Brahman and the means and value of attaining Him.

1.1.2 Synthetic approach to the Philosophical Problem

The study of Viśiṣṭādvaita is of utmost interest to all thinkers not only on account of intrinsic merit but also on account of its synthetic insight as a philosophy of religion. It mediates between philosophic monism and the theism of Dvaita. It has a universal appeal to humanity because it recognises the immanence of God in all beings and the innate spirituality and solvability of all jīvas thus dispensing away with the twin evils of exclusiveness and hatred. It gives an extended meaning to the Brahman liberalises the theory of Sādhanas and exalts the value and destiny of the individual. A true Vedāntin is he who has a sole sight of Brahman (ब्रह्मदृष्टि) and realizes Him in all beings and all beings in Him. Thus its supreme claim consists in synthetic power, and its

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uniqueness is expressed in its universality. Viśiṣṭādvaita siddhānta is synthetic in the sense that it defines God as love and the universe as having its source in the sense that it has a spiritual appeal to all. Rāmānuja accepts the authority of the ancient and weighty tradition of the sūtras established by Vedāntic teachers like Ṭanka. Guhadeva, Dramiḍa, Kapardin and Bhāruci and follows faithfully their teaching as expanded in the Vṛtti of Bodhāyana and the bhāsya of Dramiḍācārya who is referred to as the Bhāṣyakāra. Rāmānuja considers the pūrva mīmāmsā philosophy of karma or duty as a necessary step to the uttara mīmāmsā philosophy of Brahman. Jaimini collects and collates in 16 chapter of the karma Mīmāmsā sūtra the nature of Vedic imperative or dharma and leaves it to Bādarāyaṇa to develop in the remaining 4 chapters of the Brahma Mīmāmsā the full implications of the temporal and logical transition from the enquiry into karman to the enquiry into Brahman and thus thinks together the interrelations of moral and philosophic experience. The Vṛttikāra also supports the view that the Śārīraka is a antiquation of the śāstras of Jaimini. The truths of the Śruti are intuitive and self-valid and are called pratijakṣa, those of the Śruti like the Bhagavadgītā which are deduced from the Śruti are as valid as the Sruti itself. As the Pañcarātra is the word of God leading to the supreme spiritual goal of godliness, it is as valid as the Veda. The highest proof of the existence of God is the experience of God by godlymen. The Ālvars like the Vedic ṛṣis had a direct experience of God and they invite humanity to share in the joy of their divine life. In an extended sense, the Veda is definable by spiritual experience, and Rāmānuja's exposition of Śāstra thus satisfied the supreme demands of Śruti, Tarka and Anubbhava. This spiritual selection is different from the Advaitc method of

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sublation, which leds eventually to the sublation of the Veda itself, Rāmānuja, adopts the Śāstra method of Samanvaya in solving the nature of truth which is Viśvatomukha or many-sided. Because truth is comprehensive, it is many sided and the many sides point to the supreme goal of Brahmajñāna. The eternal and impersonal nature of Śāstra is accepted by all schools and Vedānta coming be highly dismissed as dogmatists and word worshippers and they insist on the philosophic to spiritual knowledge and the need for Vedāntic discipline as the only way to the realization of Brahman. Śāstra is an integral one where including the Vedas, śrutis ithāsas and Purāṇās. It has either to be accepted in toto or rejected. Śruti is what is immediately intuited by the Rsis and smṛti is what is inferred from the Śruti the Itihāsas reveal the epic grandeur of the avatārs as redeemers of mankind, and the purāṇas bring out the glory of the cosmic order and the sublime revelation of the divine comedy. The Āgamas are manuals for the practical realization of Vedic truths. But in all Cases of conflict and casuistry, the Vedāntin falls back on the fundamental truths of the Veda; he is neither a fundamentalist nor a modernist, but a seeker after eternal truth enshrined in Śāstra and verifiable by intuitive experience. Each siddhānta is enriched by a criticism of rival systems. Acknowledge of the out lines a Advaita is presupposed in understanding Viśiṣṭādvaita and a brief summary of the former may serve as a critical introduction to the latter. Brahma Jñāna in Advaita is Jñāna that is Brahman and not of Brahman and is therefore pure consciousness (nirviśeṣa cinmātra) which simply is and can not be described as it transcends or sublates relational thought.

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Rāmānuja answers the problem what is that one by knowing which all things are known? Rāmānuja answers the problem by his theory that as Brahman is the All-self or Śarīrin of the world of Cit and Acit by knowing Him, the world, His Śarīra or prakāras also become known. Īśvara is the Absolute and not a lapse from it since Brahman is real as the All-self, all things and thought are equally real. The world is a real or living expression of the Infinite and not an illusory phantom. If jñāna is pure consciousness without a self to illumine it and an object to be illumined, it is a soulless, bloodless object and it would lapse into the unconscious. The perfect enters into the imperfect to perfecting it and imparting its nature to it. This is the līlā of love which is not a mystery like the Advaita theory of Avidyā but a reality which the mystic realizes.

Darśana is a body of eternal and impersonal spiritual truths enshrined in Śruti which, can be logically tested and verified by personal experience. Śruti is self-valid and the self-explanatory of existence in its wholeness and of experience in its integrity. It is the aim of Viśiṣṭādvaita as philosophy of religion to reconcile the extremes of reason and faith by the sublime truth that Brahman is the ultimate explanation of the world of Cit and Acit or the sentient the non-sentient and the Supreme end of spirituality and that outside Brahman there is no reality. The Sāttvata religion of the pāñcarātra is the word of God promoting godliness and is therefore true. Pragmatically speaking the divine experiences of the Ālwars have Vedāntic validity and value. Viśiṣṭādvaita as a philosophy of religion reconciles revelation, reason and intuition, and

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claims to be universal and accepts whatever is coherent with cardional truths. It summons humanity to participate in the riches of Brahmānubhava or the experience of Brahman, and its spiritual hospitality knows no geographical or social barriers.

1.2 RĀMĀNUJA DARŚANA

There have been abundant references in the older sections of Ṛgveda, Upaniṣads, the Brahmasūtras of Bādarāyaṇa, Bhagavadgītā (the latter three called Prasthānatrayas) regarding the grains of Vaiṣṇavism, which took shape in course of time to from a system of philosophy. Ancient seers, mystics and ācāryas collated the ideas and brought into a system and of such mystics Ālwārs of south India were the foremost. They propagated VAIṢṆAVISM This was the name which was prevalent earlier to the advent of Rāmānuja to the system of Vedānta which became later called as Rāmānuja Darśana.

Śrī Vaiṣṇavite tradition believes that Lord Viṣṇu who is called Nārāyaṇa, ParamaPuruṣa imparted the cardinal tenets to His Divine Spouse Lakṣmi, who in turn narrated to Visvaksena the Divine commander-in- chief, a Nityasūrin.

1.2.1 Historicity of Srivaiṣṇavism

The origin of this monotheistic religion is traceable to Ṛgveda. In Ṛgveda, there are several hymns which get of course repeated in Yajurveda, and Sāmaveda proclaiming Viṣṇu as the Highest Absolute and as personal God, who alone is referred to as the Creator, Controller, and Sustainer

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of the entire universe. Many of the oriental scholars have regarded Viṣṇu as one of the anthropomorphic deities along with Agni, Indra, Rudra, Varuṇa, Sūrya, etc., It is contended that those orientalists have not known the real implication that the deities referred to are also inhered by the Supreme Viṣṇu reckoned as Śrīman Nārāyana. Yāska and the other exponents of Vedas such as Sāyaṇa hold the same view as held by Sri Rāmānujācārya in his Vedārthasaṅgraha and Śrī Bhāṣya drawing for his reference the lines from Antaryāmi Bṛāhmaṇa, Taittirīya Upaniṣad, and Mahābhārata. There are hymns in Ṛgveda itself, may be a very few in number, which in unequivocal terms say that there is only one being (Sat) but wise men call it by different names. When Sūrya is said to be the soul of the universe and is its support, it brings out the truth that the Supreme deity within the orbit of the Sun is the controller of the entire universe as an indweller of the sentient and insentient entities. That Supreme deity is no other than Śriman Nārāyana (Viṣṇu), and His supremacy is established in the Ṛk. Which refers to Paramapada. The enlightened seers always hold that the Supreme Abode of Viṣṇu akin to the shining Sun pervading the entire sky appears as it were an eye fixed in heavens The Kaṭhopaniṣad also refers to Paramapada. The Viṣṇu pūrāṇa, one of the oldest purāṇas also confirms this view. Human eye cannot grasp It because the Supreme is a transcendental spiritual entity. It is only through the spiritual knowledge acquired after getting released from the mesh of worldly affair that it becomes possible to get into the abode of Viṣṇu.

Vaiṣṇavism ceases to be a cult; it is a philosophy of religion based on sound philosophical theories as enshrined

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in the Upaniṣads. As a philosophy of religion, it combines religion and philosophy hopefully reconciling the claims of revelation and reason. The basis for this is again Prasthanatrayas, namely, Upaniṣads, Bhagavadgītā and Bādarāyaṇa's Brahmasūtras.

Viṣṇu, Nārāyaṇa, and Vāsudeva are the names commonly used to denote the Supreme Deity of the system. Rāmānuja following the tradition of the system has equated Nārāyaṇa with the Upaniṣadic Brahman by adopting the mīmāmsā principle of interpretation In fact Vaisṇavism is the most ancient Vedic religion developed on the authority of Upaniṣads, Āgamas, Epics, Purāṇas, and hymns of Ālwārs better known as Drāviḍa prabandham in Tamil and verses known as Pāśarams.

Rāmānuja siddhānta is nowadays called Viśiṣṭādvaita, which refers to that system of Vedānta substantiated by Nāthamuni, Yāmunacārya, and Ramānujācarya, the three well-known Ācāryas of this school of thought. It is interesting to know that the term Viśiṣṭādvaita does not find its mention in any of the works of the above mentioned Ācāryas, nor in the works of Vedāntadeśika, and nor even in the works of writers figuring in after the period of Sudarśana sūrin, well-known commentator of Śrī Bhāṣya of Rāmānuja. Sudarśana sūrin was the first person to refer to the system as Viśiṣṭādvaita and this name becomes subsequently used from sixteenth century onward.

1.2.2 Implication of the term Viśiṣṭādvaita

The term may be derived in two ways: 'Viśiṣṭasya advaitam' and 'Viśiṣṭayoh advaitam'. The term if understood in the first sense signifies non-duality (Advaita) of Brahman

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which is qualified. This comes to mean that there is only one Supreme Reality understood as the Qualified Brahman, since Cit (animate beings - sentients) and Acit (inanimate beings insentients) are its modes (Prakāra) and that they are no longer separated from Brahman which is Substantive (viśiṣṭa). On this score, it does not at all mean that there is no difference between the modes and Brahman and also among the modes themselves. All that the compound suggests is that Brahman is qualified and that it has no second one. The second derivation indicates the identity between two qualified Brahmans. In reality there is only one Brahman forming the cause of the universe. The same Brahman becomes the effect also. The cause will be in subtle form and the effect will be in gross from.. It is visista both in cause and in effect. We do not come across this term Viśiṣṭādvaita in the works of Rāmānuja but he refers to the oneness of the qualified as the basis of the system.

1.2.3 Rāmānuja Darśana - Philosophy of Religion

Rāmānuja must have known that philosophy without insistence on religious life would have no practical value. And that religion without a philosopical foundation would have no soundness. Therefore he rendered his philosophical stand to become a philosophy of religion in which he has reconciled the claims of both revelation and reason. It is well-said that Viśiṣṭādvaita philosophy represents theoretical and systematic nature of Reality where as the Viśiṣṭādvaitic religion covers a practical aspect of life which takes on the soul to realize the ultimate spiritual goal.

Rāmānuja while systematically treating the tenets of this school of thought, has substantiated that all the Vedic

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texts are of equal validity with no contradiction among themselves for, they refer to things as they are in reality. He refutes the stand taken by some in classifying the Vedic texts as primary and secondary. All Śruti statements are of equal importance. If Advaitins take their stand on the statements indicative of Unity and consider Abheda Śruti as Mahāvākya, Dvaitins rely on the statements indicating the difference between the individual soul and the Supreme. To them Bheda Śruti is Nirvāhaka. Rāmānuja solves the issue of apparent contradiction by accepting the ':Sarira-Śarīri' bhāva which brings out the idea that just as the individual soul is the in-dweller, supporter and controller of the body, the Supreme Soul is the soul of the individual soul (Cetana) and the Matter (Acetana). That means that whereas the Supreme Soul is Śarīrin, Cit and Acit form His body. This 'Śarīra-Śarīri' bhāva forms the master key to resolving the so-called contradiction of the Śruti as is held by some. This Śarīra-Śarīri concept is Rāmānuja's unique contribution through which only he has offered masterly exposition of the Mahāvākya 'Tattvamasi' without resorting to any extraneous theory. Rāmānuja considers Brahman of the Upaniṣads, Brahmasūtras and of Bhagavadgītā, which go technically by the name Prasthanatraya as the same Absolute, being the creator, sustainer and destroyer of the universe. He is 'Saguṇa' because of He is free from bad qualities and also from Prākṛtika guṇas arising out of interactions of three well-known guṇas namely, Sattva, Rajas and Tamas. Brahman to Rāmānuja is 'Bhagavān' in which the word 'Bhaga' stands for six qualities namely, Jñāna, Bala, Aiśvarya, Vīrya, Śakti, and Teja permeating and transcending everything.

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1.2.4 Inter-relatedness of the three Tattvas

The main topics of Vedānta are Tattva (Reality), Hita, (means of realization) and Puruṣartha (the ultimate goal). Tattva is divided into two namely Para or what is ultimate and Apara - what is dependent on the Ultimate or the Highest Reality. The Apara tattva is of two kinds namely, Sentient beings or the individual souls that have consciousness and the insentient or material entities which have no consciousness. As Śvetāśvatara Upaniṣad says, tattvas are broadly classified into three kinds, Bhoktā (one who experiences the universe) Bhogya (the universe of experience) and Prerita (one who controls the former two. In the language of Vedānta, the three realities are called Brahman, Jīvātman the individual soul, and Jagat the material universe. These go in this system of thought as Īśvara, Cit Acit and the material universe. These go in this system of thought is in determining the nature of relationship among Īśvara, Cit and Acit. The first and the foremost enquiry is to know the true relationship between the Supreme Being Paramātman and the individual soul (Jīvātman). The next is to know the relationship between the Supreme the individual soul (Cit) and human body which is the former's abode. The third relationship to be known is that between the individual soul and the phenomenal world (Acit). In this system, all these Cit, Acit, and Īśvara are the real entities. But the Adavitins hold that Brahman is the only Reality and declare the absolute identity of every thing including the Self and the non-self with Brahman Itself. According to them it is only nescience or Avidyā which makes the individually feel that they are all different from Brahman. Dvaitins believe that Brahman is different from the individual self. Between these two

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extremes the system of Rāmānuja comes in relying more on Ghaṭaka Śrutis Thus it forms a synthetic unity between the two opposing Vedānta schools of Abheda and Dvaita who have brushed aside or explained away the Bheda Śrutis or Abheda Śrutis respectively. It must be said to the credit of the Rāmānuja system that in its synthetic approach, it has not closed its eyes to any portion of the scriptures, Smṛtis, Itihāsas, puranas for substantiating its stand in presenting its cardinal points of the system. It has not sacrificed the principles and rules of interpretation that are prevalent in logic and law that documents should be taken into consideration as a whole and not in parts to serve ones own advantage.

1.2.5 The Significance of the term Śārīraka Śāstra

The term Śārīraka Śāstra applies to this system much more than other systems, since it studies the relation between the body and the soul and their connection as a full-fledged unity. A living man can not be the body only nor is he the soul merely. A living man is the combination of both body and the soul. It is well said that without the body, the soul is helpless and ineffective and that without the soul the body is nothing but a corpse (kāṣṭhapāṣāna sannibham). It is in this light the system of Rāmānuja has viewed the aspect of Brahman as the soul of all that exists in this universe, sentient and non-sentient. Hence indeed it is a system propounding unity in diversity and adversity in unity.

This system expects that every man should consider himself as the soul and the community that he lives in as his body and this is definitely a fine approach and by this all conflicts and emotional upsurges could be shunned so

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that the individual and world could flourish together in harmony as organised entity.

The aim of Rāmānuja system as a philosophy of religion is to bring in fusion of reason and faith to point out that Brahman is the ultimate explanation of the universe consisting of Cit and Acit and beyond such Brahman which has for its body both city and Acit, there is no other reality and all the three realities only. Added to the Prasthāna traya, the Rāmānuja system has an additional advantage of utilizing the tents of the Sāttvata religion of the Pāñcarātra āgama and divine experiences of the south Indian Ālvārs both of which have their foundations in the Upaniṣadic teachings for presenting Vedāntic validity and value. The cardinal thought of all these is the Upanisadic statement 'Brahmavidāpnoti param' - 'He who knows the Brahman attains the Highest' (Taittirīya up.-i) The inter-related unity of threefold system of Vedantic thought, known as Tattva, Hita, Puruṣārtha, has been elaborated in the four chapters of the Vedānta sūtras by Bādarāyaṇa. It is rightly held that the characteristic of the system of Rāmānuja is Unionism and unitive experience.

The system of Rāmānuja contends that all Śrutis are valid and of equal importance and otherwise śrutis would not have held sway in our cultural heritage. There are of course Bheda śrutis, which point out the distinction between Jīvātman and Paramātman. Take for instance, (1) पृथगात्मानं प्रेरितारं च मत्वा Śvetāśvatara up I. 12 (2) भोक्ता भोग्यं प्रेरितारं च मत्वा (3) सर्वस्य वशी सर्वस्येशानः There are Abheda Śrutis which declare identity between the individual soul (finite self) and Brahman the Supreme Soul), such as, नेहनानास्ति किञ्चन (Br.IV-19) सर्वं खल्विदं ब्रह्म Ch VI VIII 7.

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ऐतदात्म्यमिदं सर्वं As against these, we have śruti text like यस्य पृथिवी शरीरं यस्यापश्शरीरं यस्य तेजः शरीरं Br. V VII-3 which goes by the name Ghaṭaka Śruti(reconciling text). On account of such Ghaṭaka śrutis , the system of Rāmānuja has not found it necessary to borrow any extraneous theory for overcoming the difficulties while presenting the philosophical truth by interpreting the Upanisadic text.

1.3 PRAMĀṆAS

All knowable things are classified into two namely, the means of valid knowledge (pramāṇa) and the object of valid knowledge (Prameya). whereas the means of valid knowledge are threefold namely, Perception (Pratyakṣa), Inference (Anumāna), and Verbal knowledge (Śabdapramāṇa), the object of valid knowledge is two fold namely, substance (Dravya) and non-substance (Adravya). Substance is also divided into two namely material (jaḍa) and immaterial (Ajaḍa). Material is further divided into two namely, primordial (prakṛti) and time (Kāla). In this connection it is better we know that primordial matter is of the nature of twenty-four categories, namely, Prakṛti, Mahat, Ahaṅkāra, the eleven sense organs, the five Tanmātras, and the five elements and the Acit in this way differentiates itself into these categories and the evolutionary process of Sadvidyā teaches the non-difference between Brahman and the universe. Time is of three kinds namely, past, present and the future. The immaterial is of two kinds, namely Parāk (external) and Pratyak (internal) The former is Ajaḍa and consists of the eternal manifestation of (Nityavibhūti) and the attributive knowledge (Dharmabhūta jñāna) The Pratyak is of two varieties, namely finite self (Jīva) and the supreme

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(Īśvara). Non-substance is of ten kinds and they are goodness (Sattvam), activity (Rajah), inertia (Tamah), sound (Śabdah) touch (Sparṣah), colour (Rūpah), taste (Rasah), smell (Gandhah), conjunction (Samyogah), and potentiality (Śaktih).

What is a Pramāṇa? Pramāṇa is an instrument of valid knowledge. Pramā is that knowledge which is taken up for practical use in life as they are available. It cannot be simply knowledge because there would be over pervasion as in the case of the erroneous cognition of the pearl oyster in the form of 'this is silver.'

1.3.1 PERCEPTION

Of the three means of valid knowledge perception (Pratyaksa) is that which is the means of valid perceptual knowledge. This is divided into two namely, Indeterminate (Nirvikalpaka) and Determinate (Savikalpaka) The former is the cognition of the first individual qualified by Its attributes, external form etc., The second one is the cognition of the second and subsequent ones. Qualified by attributes, external form that was indefinite in the first one becomes here definite and determinate in the Savikalpaka perception. In Advaita system, the second one -Savikalpaka perception apprehends relatedness and the Nirvikalpaka does not apprehend any relation. The Rāmānuja system on the other hand having grasped the difficulty of perceiving in case there were to be non-relation, has taken Nirvikalpaka to mean the cognition of the individual for the first time (Prathama piṇḍa grahaṇam), in which the generic character of the object alone is taken into consideration. The second one is the cognition of the individual for the second time (Dvitīya pīṇḍa grahaṇam) in which what was already known becomes marked. It must be

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understood here that both are Saviśeṣa only and not Nirviśeṣa, since in both the cases perception has for its object only what is qualified by attributes.

Pramā defined as that knowledge adopted for practical use of life as they are, available in reality. Even the recollection (Smṛti) has the quality of being adopted to experience as it really is. Then smṛti also should also be included into the means of valid knowledge. Then it would be four and not three. If recollection be considered a pramāṇa, it the origin of reminiscent impression (smṛti), it is also brought under perception only which happens to be its original cause. In this the Rāmānuja system follows the Nyāya theory of smṛti, according to which smṛti is the knowledge which is formed out of latent impression (Samskāra) derived from previous experience. It is a common feeling that what ever has been experienced well becomes the reminiscent impression. Just as smṛti is brought under perception (Praytakṣa) recognition (Pratyabhijñā) is also included in perception only, as in the instance: 'This is that Devadatta'. We will do well to remember that non-existence is also brought under perception in this system.

The system of Rāmānuja rejects all the theories of non-perception (Akhyāti), self apprehension (Ātmakhyāti), indefinable apprehension (Anirvacanīyakhyāti), ONLY THE THEORY OF THE REALITY OF THE OBJECT OF CONSCIOUSNESS (Satkhyāti) is considered valid. If this be so what is an error? Error consists in invalidating the workability of an object. Since there is a portion of silver in the nacre, the object of that consciousness (silver) is real. But as the portion of silver content is negligible it can not serve

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the purpose in practical life. Hence that cognition is Bhramā only. This bhramā disappears the moment the knowledge of the nacre content in the object becomes cognized.

1.3.2. INFERENTIAL KNOWLEDGE

Inferential cognition refers to that which is the valid knowledge of the particular pervader (vyāpaka) obtained from the observation of the pervadeness of the pervaded (vyāpya). When one knows that smoke has been pervaded by fire, he is sure to obtain the knowledge of the pervader (vyāpaka) namely, fire because there may be fire without smoke as in the case of red hot piece of iron, but where there is smoke there is fire. Thus when the vyāpya is first known then knowledge of the vyāpaka also one would get. The pervaded (vyāpya) is that which is not extensive more than the Vyāpaka so far as space and time are concerned. The pervaded has invariable relation with the pervader and the pervader is the correlate of that pervaded. Thus pervasion is the invariable relation between the pervaded and the pervader. Pervasion is of two kinds. One is affirmmative concomitance and the other negative concomitance. When by the affirmation of the probans (sādhana), the probandum (sādhya) is determined that pervasion is affirmative pervasion. For example, what ever has smoke has fire. When by the negation of the probandum (Sādhya), is determined that pervasion is negative pervasion. For example, whatever has no fire has no smoke. However when any adjunct (upādhi) figures in, there will not be existing with these kinds of pervasion. Upādhi is that which is invariably pervasive of the probandum (sadhya) and non-pervasive of the probans

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(sādhana). for example, where smoke is inferred by fire the adjunct is 'contact with wet fuel'. Upādhi is of two kinds viz., the determined and the doubted. The first one is as follows: Service of Īśvara it is disputed, is the cause of sorrow because, it is servile, like the service to a king. Here the adjunct is the effectuation of sin. But since it is established that this does not exist in the service of Īśvara the adjunct is called the "determined". The doubted one is that the individual self, it is disputed, after giving up the body becomes free, because the Samādhi is perfect like that of Śuka. Here the adjunct is the absolute destruction of Karma. Since it is doubtful whether such condition exists or not in the individual self, the subject of dispute, whose meditation has become perfect, the upadhi is called the doubted. Hence, it is established that the sādhana (probans) is present where there is unconditional relation.

1.3.3 VERBAL COGNITION

Verbal cognition is the knowledge of the meaning derived from the sentence uttered by a trust worthy person in which the sentences are free from the errors of instrument (Kāraṇa) and sublating cognition. In the beginning of every creation the Lord remembers the Vedas in the same order as they were before, teaches them to Caturmukha. Since it has been said so in the scriptures, the eternity and impersonal (Apauruṣeya) origin of the Veda are established. Therefore they are devoid of error of instrument and sublating cognition. In the same way, the authoritativeness of Itihāsas and Purāṇas which possess the character of supplementing the Vedas (Upabrhmaṇa), is also established. So also the Pañcarātrāgama divided into

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groups of āgamas Divyatantra and Tantrāntara is equally authoritative in toto, since it does not contradict the Vedas any where. The same is the case with Vaikhānasa āgama.

The system of Rāmānuja has adopted the Nyāya method of finding out truth through disciplined logical intellect and freeing it from the fallacies which may affect the investigation of truth but at the same time rejects Nyāya theory and its materialistic idea of Mukti. It welcomes the view of Vedic dharma and insists on the authority of moral consciousness but it subordinates the imperative of duty to the philosophic need of immediately intuiting Brahman that is ever self-realized and not something to be accomplished.

1.4 TATTVAS

The tattvas are three in number and all the three are the real entities. Cryptically the tattvas may be stated as Cit, Acit and Īśvara. The Rāmānuja system holds that it has the sanction of scriptures, Vedānta sūtras, Bhagavadgītā (Prasthana-traya), Itihāsas and purāṇas serving as complimentary to what the prasthāna traya state. If we are to keep track of the system as philosophy of religion, we have to understand what the nature of all the three realities, their relation with one another and how far they have held sway in the community and their contribution to philosophy and religion.

1.4.1 CIT

Cit is called Jīva in general terminology (jivati iti jivah) and it stands for the Individual soul, otherwise called Jīvātman. It also goes by the term finite self. The

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scriptures have declared that the individual soul is distinct from Īśvara. The Muṇḍakopaniṣad has figuratively referred to the individual soul and the Supreme soul as two birds of the same nature perching on the self same branch, and where as one bird enjoys eating the fruits the other one looks on without partaking of what the other bird enjoys. This symbolic expression presents the distinction between the finite soul (jīva) and the Supreme Soul. All the same both are sentient beings (Cetanas). The individual soul is bound to become subject to experience the fruition of its own Karmas... But the Supreme being unaffected by any thing of such nature being pure in all respects does have no such experiences. In another aspect too, the finite soul is different from the Suprme. The former is monadic and the latter is Infinite (Vibhu). In fact the terms Jīvātman and Paramātman bring out the difference well. The term Cetana applicable to it connotes consciousness and the term Kṣetrajña denotes it as the knower of the field of knowledge and the entity 'i' is signified by 'aham padārtha'

Jīva is eternal (nitya) spiritual entity. It is neither born nor dies as the Kaṭhopaniṣad says 'Na jāyate mriyate vā vipaścinnāyam kutaścinna babhūva kaścit/Ajo nityah śāśvato' yam purāṇo na hanyate hanyamāne śarīre' and the Bhagavadgītā says, - 'nainam chindanti śastrāni nainam dahati pāvakah' A man is referred to as dead only when the individual soul departs rendering the body as a log of wood or stone (काष्टपाषाण सन्निभम्). Individual is said to have been born when the finite soul enters the body which it is destined to at the will of God. This cycle of birth every individual is destined ,to encounter so long his actions remain in stock until it reaches Paramapada (God's

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abode- Vaikuṇṭha), when all his actions will have become purged off rendering the soul to become free from any sort of impressions (Vāsanas). This would become possible only when the individual performs worship of the Lord as ordained in the Śāstras for following in different Varṇāśrama and at different stations.

1.4.2 Dharmabhūtājñāna

The individual self is of the nature of knowledge (Jñānasvarūpa) The statement अयमात्मा अनन्तरो बाह्यः प्रज्ञानघन एव found in the Bṛhadāraṇyaka Upaniṣad refers to it as a mass of intelligence. The real import of the statement is that it is spiritual and non-material in its nature. Hence as a non-material category, it is different from the physical body, sense organs, vital air, mind and intellect. Every spiritual aspirant should know the fundamental idea before he tries to climb the ladder of spirituality. The Rāmānuja system holds that the individual soul is not merely of the nature of knowledge but it possesses knowledge as its essential attribute It is the Jnātā, subject of knowledge and the knowledge thus it imbibes is the attributive knowledge and not merely of the nature of consciousness. The self is immutable and if the functions of knowing, feeling, and willing refer directly to the finite self, it would be subject to changes. In order to endorse the immutable nature of the self (jīvātman), the Dharmabhūta jñāna is absolutely necessary to be admitted. The changes may take place only in relation to attributive knowledge while the finite soul remains unaffected by such modifications. The system of Rāmānuja fervently believes that the changes take place only on the adjective and they do not affect the substance.

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One example that is usually given is that of a being changing from boyhood to youth, then old age etc., which has no relevance to the individual soul. Rāmānuja commenting on the sūtra 'jño ta eva' states that jīvātman is essentially a knower and not either mere knowledge as Advaitins hold or non-sentient in character (Jaḍasvarūpa) as the Naiyyāyaikas believe.

Often a question is asked, whether the individual soul which itself is of the nature of knowledge could be a substrate for another knowledge as its attribute. For, the substance and attribute, according to the objectors are of similar nature and hence the substane can not serve as a substrate also for the attribute. But according to the Rāmānuja system, the knowledge reveals something (Arthaprakāṣaka). If the self reveals itself and the attributive knowledge reveals the objects, both would reveal something and hence the term Knowledge (Jñāna) refers to both. Moreover, two entities of the same nature as substance and attribute could be found and recognized. The flame of a lamp for instance, is of the same character as its luminosity (prabhā) in so far as brightness (tejas) common to both are concerned. The two all the same. are distinct as substance and attribute. Their functions are also different. Where as the flame illumines itself, its luminosity (prabhā) illumines not only itself but also other objects. Very similarly, Jīva and its attributive knowledge (Dharmabhūta jñāna) despite having common factors, are distinct as substance and attribute. Functionally they are different in the sense jīva constituted of knowledge known as substantive knowledge (Dharmī jñāna) reveals itself and not the external objects; it can know what is revealed to it. But

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knowledge (Dharmabhūta jñāna) reveals not only itself but also the external objects to the self and it does not know them at all. This functional knowledge could be compared to a light which reveals the presence of an object but it will not be aware of it. What is capable of knowing the object that is revealed is the self only. Due to its spiritual character, it can not reveal the objects outside it though endowed with jñāna (jñāna svarūpa). The revelation of external objects belongs to the domain of attributive knowledge (Dharmabhūta jñāna) and not to Dharmī jñāna. It is for this reason two technical terms are conceived Pratyak and Parāk to stand for self and its knowledge respectively. Pratyak refers to that which only knows but does not reveal the objects out side it except itself. It is also known as (स्वस्वै भासमनन्व), or what ever reveals to itself. Both Jīva and Īśvara belong to this category. Parāk means that which only reveals to the Ātman, but does not know what it reveals. This is described as that which reveals the objects always for a knowing subject (परमात्मा एव भगासमानत्व The Dharmabhūta jñāna and Śuddha sattva belong to this category. Cetana and Acetana also signify these two categories. The term Acetana does not correspond to Jaḍa, which is non-intelligent even like a piece of stone or a log of wood. Where as Jaḍa does not have capacity to reveal any thing Acetana has that ability. The Rāmānuja system is unique in the sense it has recognized the classification of spiritual and material objects.

1.4.3 JĪVA

Jīva is self-luminous (स्वयं प्रकाश) because of its being of the nature of knowledge. The term 'self-luminous' refers

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to that which reveals itself without taking the help of knowledge. This refers to that which reveals itself without taking the help of knowledge. This refers to spiritual entities such as Īśvara, Jīva, Jñāna, and Śuddha sattva, which are self-revealed where as the physical objects need the help of another knowledge to reveal an object to the self and it may be compared to light for getting revealed. Self-luminosity is the innate of knowledge even as heat to fire. Ātman very similarly is of the nature of knowledge and hence self-luminous, since it does not need another knowledge for its manifestation and since it is known by itself. As Tattvamuktā kalāpa says 'it always manifests as I' (अहं आत्मा इति स्वेनैव सिद्ध्यति) That which is denoted by I (अहमर्थ) is the true self only but absolutely is different from 'Ahañkāra' or the psychological 'Ego'. The scriptural text also endorses that the Self is luminous (अत्र अयं पुरुषः स्वयं ज्योतिर्भवति) as Bṛhadāraṇyaka Upaniṣad declares.

Jīva in this system is monadic in substance, since the Upaniṣads refer to Jīva as Infinitesimal. The Muṇḍakopaniṣad says : 'एषो अणुरात्मा चेत सा वेदितव्यः 'This describes it as infinitely smaller than the hundredth part of the point of a hair divided hundred times and yet it is infinite in range. The Bṛhadāraṇyaka Upaniṣad speaks of the exit of Jīva from the body after death. The Kauśītakī refers to its movement in the realm of Moon. The Bṛhadāraṇyaka Upaniṣad also speaks of its return to the earth in order to experience the effect of karma. Jīva can not be Vibhu as the Naiyyāyikas contend since such movements can not be thought of. Vibhu can not be imagined as having any movement. If it were to be of the size of the body which it enters into as the Jainas

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contend, it would certainly be subject to mutation corresponding to the size of the bodies it occupies. That is why the Rāmānuja system has the theory of Jīva as Aṇu on the strength of the Upaniṣadic authority and Rāmānuja commenting on the Vedānta sūtras II-īi-20 and II-īi-23 asserts of the monadic nature of the finite self. Despite its being infinitesimal, its attributive knowledge (धर्मभूत ज्ञान) has the innate ability of becoming infinite (विभु) in the state of liberation when it becomes divested of all its karmas as the Chāndogya Upaniṣad puts it; सर्वं ह पश्यः पश्यति सर्वं आप्नोति सर्वशः.

1.4.4 Classification of Jīvas

In this system the Jīvas are classified into three namely, Baddhas undergoing bondage, Muktas free from bondage, and Nityas who are eternally free. It need not be said that baddhas are not omniscient as their knowledge becomes contracted and expanded under the influence of karma. Muktas and Nityas are omniscient as they have no obstructive factors.

The Baddhas are those who experience the worldly life rolling on the wheel of time becoming endowed with impure bodies. They are entangled in the cycle of births and deaths, पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् as Śankarācārya puts it, and become often deluded by the Prakṛti which has the interaction of three guṇas, Sattva, Rajas and Tamas. Their endeavours consist of working either for accumulating demerits (pāpa) are merit (Puṇya), since the human beings also being akin to lower creations are not bereft of six fold enemies treasured inside ourselves; kāma, krodha, lobha, moha, mada, mātsarya... It must be

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borne in mind that not only human beings but also celestial beings could be Baddhas, That is why it is held that among the baddhātmas interchange of class and status is always possible. Man need not be born a man in the successive births He could be born as anything in the world depending upon his karma. These Baddhātmas are further divided into two namely, Bubhukṣus and Mumukṣus. The former class concentrates on the three ends of life (Puruṣārthas), Dharma, Artha, and Kāma. The Mumukṣus are those bound souls who aim at getting liberated from the cycle of births and deaths. They would like to have Mokṣa. These are further divided into two namely, the Kevalins and Mokṣaparas. The first ones have no punarjanma but they would not reach the vicinity of the Lord and experïence His glory, The second ones would like to go to God and be there with Him attending to His services. These are also of two kinds namely, Bhakti niṣṭhas such as Vyāsa and others and Sādhya bhakti niṣṭhas such as Nāthamuni and ọthers. Any one can afford to be a prapanna who surrenders himself at His feet. the Prapannas are also of two kinds namely Dṛptas and Ārtas. The first ones are those who would wait for the extinction of their karmas and they seek refuge at His feet discarding their body. The Ārtas are those who surrender unto His feet and hope for getting themselves relieved immediately from the cycles of birth and death.

The Muktas are those who were once upon a time in worldly life and subsequently became relieved of their worldly life obtaining spiritual knowledge through an Ācārya, getting themselves initiated by him into the path of reaching His abode. These are involved in the kaiṅkarya of God always enjoying His BLISS.

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The Nityas are Divya sūrins who have had no entanglement of either samsāra or of, karma. They are always in the company of the Lord in Paramapada and ever in His service. They are Śeṣa, Viṣvaksena and Garuḍa.

1.4.5 Jīva as the knower and agent of action

Jīva is not only the knower (Jñātā) but also the agent of action (Kartā) and enjoys pleasure and pain depending upon the nature of the individual's action. The Praśnopaniṣad (IV-9), says एषहि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयितामन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः It is understandable that the Jīvātman which does not die should experience the fruit of the deed, bad or good. Bādarāyaṇa rightly points out that Jīva is an agent on account of having the support from the scripture - कर्ता शास्त्रार्थवत्वात् (II.iii-33) Rāmānuja writing on the sūtra says that when the sacred texts ordain the performance of Vedic ritual for gaining the heaven and its comforts and the Upāṣānas for obtaining liberation, one must understand that they address only to for the Intelligent agent of the action who alone will have to be the recipient of the fruits of the deed. It should be understood at the same time that the ascription of knower-ship and doer-ship does not come in the way of the Jīvātman's immutable nature. The mutation is only on the body and the sense organs and not on the soul which forms a substrate for knowledge. Since in this system Pleasure is a welcome disposition and pain is not, Jīva being the ground for the states of experience, it is regarded as the enjoyer (Bhoktā). The changes that are involved in such mental attitude refer only to the attributive knowledge and not to jīva at all. For, a substance is distinct from its

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attribute and what refers to the latter does not directly refer to former. No doubt Jīva is a kartā but it is only the indweller, who controls and directs the Jīva. The Taittirīya Āraṇyaka (III-ī-10) apart from the Bṛhadāraṇyaka (V-vī-22); अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा endorse the same. Īśvara controls all individuals by residing within their bodies. The Bhagavadgītā (XVIII-6) also says the same the line :

ईस्वरस्सर्वभूतानां ह्रद्देशोऽर्जुन तिष्टति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।।

Now the question arises whether Jīva has any freedom at all when the will of God only is to prevail in all activities of the individual. The answer is in the affirmative. When the individual wants to do any thing by exercising his mental faculty which is inherent in all human beings and being prompted by his latent affiliations (Vāsanā) and experiences arisen out of Karma he has freedom. Depending upon the feasibility of action, Īśvara as the indweller encourages the individual to proceed in his action. The individual alone is the agent of actions and not the Lord.

1.4.6. Plurality of Jīvas

Jīvas are infinite in number and are different from one another. The kaṭhopaniṣad and Śvetāśvatara Upaniṣad नित्यो नित्यानां चेतनश्चेतनानां एकों बहूनां यो विदधाति कामान् and our experience also subscribes for the same view point. In all volitional activities each individual differs from the other and hence they are different. There is such a variation in the experiences of the individual, one has to concede to the plurality of Jīvas.

All the same, the Jīvas are different from Brahman and both these are distinct realities. The Śvetāśvatara

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upaniṣadic statement, ज्ञ ज्ञौ द्वौ अजौ ईशानीशौ etc. Indicates that one is omniscient (I-9) and another not. Both are unborn. one is a ruler another ruled. The Muṇḍakopaniṣad also presents the same view point that both of them are distinct from one another. (द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यो पिप्पलं खादति अनश्नन् अन्यो अभिचकासतीति") The famous statement of the Antaryāmi Brāhmaṇa-

refers to Paramatmān as the indweller of the Jīvātman and therefore both are distinct entities. Further ontological position of Brāhmaṇas the primary source of all sentient and insentient beings in the universe is a clear proof for the distinction that lies between the two. At the same time we have certain texts which bring out the non-difference between the Brahman and the Jīva.-chāndogya- 'Tattvamasi' ; Bṛhdāraṇyaka- 'Ayamātma Brahma'- This self is Brahman. All the same Rāmānuja adopting ontological principle states in his Śrībhāṣya, that Brahman abides and the inner controller of all sentient and insentient which form its body. Śarīra śarīri bhāva which is analogous to the relation of the soul to the physical body is akin to the logical relation of substance and attributes. The Rāmānuja system treats the attributes as distinct from the substance though the attributes do depend on the substance in the same way as the substance can not be thought of as being without attribtes. hence the two are regarded as being inseparable (Apṛthaksiddha), because both substance and quality are different. It must be borne in mind that the relation between the Jīva and Brahman is that of parts and whole. Rāmānuja defines Aṁśa as that which constitutes an integral part of an entity- एकवस्तु एकदेशत्वं ह्यंशत्वम् Part here signifies that it is an essential attribute of a complex whole- विशिष्टस्य एकस्य वस्तुनः विशेषणं

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अंश एव In this context it may be mentioned that the Aṁśa and Aṁśi are synoymous with Śarīra - Śarīri bhāva. This subordination (Śeṣatva) of the soul does not become affected in the state of liberation in which state the finite soul is referred to as enjoying the Bliss. Thus this concept of Śeṣa-Śeṣin is a unique contribution of the system of Rāmānuja the entire man-kind.

1.5 ACIT

1.5.1 General aspects of ACIT

The Sadvidayā portion of the Chāndogya upaniṣad has presented a beautiful account of the Vedānta cosmology and this has been covered in the Ārambhaṇa Adhikaraṇa of the Vedānta sūtras (II-i-15). The Upaniṣad has an interesting dialogue between Uddālaka the preceptor and his disciple Śvetaketu. The preceptor introduces to the disciple the Vedāntic truth that Brahman forms the veritable ground of the universe totally including the finite souls. By knowing such Brahman every thing else is known. The non-difference between Brahman and the universe is brought out through an illustration of a lump of clay or a piece of gold getting into different forms in succession (यथा सौम्येकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातंस्याद्वाचारम्भणं विकारो नासधेयं मृत्तिएकेत्येव सत्यम्।। Chāndogya VI-i-4). The same substance clay taks the shape of pots, and water-pitchers. Thus the lump of clay becomes the material class (upādana kāraṇa). Very similarly what exists in a subtle form manifests in a gross form. That is to say, the non-differentiated Brahman having no form and name, becomes differentiated Brahman having manifold forms and names. The instance taken in the Upaniṣad is only to explain the Vedāntic cosmology, During

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the Deluge, (pralaya) the Brahman exists with the modes of Cit and Acit in a subtle form. In fact the modes are in such a subtle state that they appear as if they are not existing at all. In creation, the same Brahman will resolve to become manifold in the form of sentient infinite in number and insentient beings.

The Upaniṣads proclaim time and again this fundamental truth. The Chāndogya says, सर्वं खल्विदं ब्रह्म (III-xiv.1)-All this is indeed Brahma; The Bṛhadāraṇyaka says, नेह नानास्ति कश्चन (IV-xiv-19and Kaṭha-II-iv-11). Again the Bṛhadāraṇyaka says, आत्मनि खलु अरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम् IV-v-6)- When the self is known all this is known. That is, by knowing Brahman the Absolute, the whole universe with all its innumerable differences is known. 'Thou art That' is the wisdom propounded in the Upaniṣad, resulting in the intuitive Knowledge that Brahman is the cosmic ground and also his inner Self. This cosmic Self is akin to the inner Self of the Jīva. The central principal governing the origin and development of the universe is Satkārya vāda which says that nothing new can come into being; nothing can be created out of nothing Though in the Taittirīya Upaniṣad, Ānandavallī says, that Sat existed in the beginning, (असदेव इदमग्र आसीत्), the Bṛhadāraṇyaka says that This was then undistinguished at the beginning, It became distinguished later by name and form. (तद्वेदं तर्ह्यव्यक्त आसीत् तन्नामरूपाभ्यां एव व्याक्रियते) The term 'Asat' cited above should be understood as being 'implicit' rather than as non-existent. In pralaya, the cosmos is found in the state of non-distinction but in creation the same becomes manifested with all innumerable forms and names. This does not mean that a new thing emerges. It should be

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remembered in this context that the cause is found immanent in the effect. The Supreme reflects and becomes many by evolving the universe.

The Sadvidyā, according to Rāmānuja clearly brings out the non-difference in the relation between cause and effect as applied to cosmology. The energizing urge in the form of creation revealed in the thought that the Sat without a second willed to be many should not be mistaken for a fall into nescience in which negation is supposed to enter into Nirguṇa Brahman but it is a resolve to reveal Itself. The same substance enters into different state without abnegating Its innate substantiality. The one becomes many and becomes Sat-the sentient and Tyat-the non-sentient Cause and effect are not distinct and by knowing Brahman the cause, the effect the universe is also known.

1.5.2 Classification of ACIT

Substance is divided into material (Jada) and non-material (Ajaḍa). Jaḍa is that which does not possess Pure Sattva. This is two fold namely, Prakṛti and Kāla. Prakṛti is that which has the nature of substratum of the three gunas, Sattva, Rajas and Tamas. Prakṛti is etemal, real and is denoted by different names such as Akṣara, Avidyā, Māyā, This primordial matter in the state of dissolution (pralaya) remains with all these guṇas in sound equilibrium but in the state of evolution, the imbalance that comes to prevail makes one of them become dormant and the subdued. Hence evolution is considered to be the state of dis-equilibrium and the state of dissolution as having the equilibrium. All this will be at the will of God. Prakṛti is denoted by the term avyakta out of this Mahat

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gets evolved in a threefold form due to the differences of Sattva, Rajas, and Tamas. From Mahat, Ahankāra (not to be confused with conceit in the ordinary parlance) originates. This Ahankara is of three kinds depending upon the prevalence of the three guṇas. These three have other names such as, modified (Vaikārika), Active (Taijasa), originator of elements (Bhūtadi), respectively. The Sattvikāhaṅkāra combined with Rājasāhaṅkāra, gives rise to eleven sense organs (Indriyas) which are of two kinds namely, sense organs and motor organs. The sense organs diffuse knowledge of six varieties namely, mind, hearing, sight, smell, taste and touch. Manas, the inner sense organ through which only consciousness flows to different sense organs receives and co-ordinates sense- knowledge. This is intellect (Buddhi) when it becomes engaged in the function of deciding. (Adhyavasāya). It is the cause of bondage and freedom. The motor organ has the action ability for any one of the actions in five fold way because of the difference in organs.

Acetana entities are three in this system. These are i) Prakṛti-the primordial cosmic matter along with its evolutes including the material universe ii) transcendental spiritual universe (Nitya vibhūti) constituted of unalloyed Sāttvika substance (Śuddha sattva), iii) Time (Kāla) with all its modifications in terms of moments, minutes, hours, days months, years etc., The word 'Prakṛti' means that which admits of modifications The Vedānta has followed the system of the Sānkhyas while accounting for Prakṛti and its modifications, while accounting for the physical universe. The Śvetāśvatara Upaniṣad names prakṛti as Māyā (मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्) Māyā should be understood

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in the sense of instrument for the creation of variety of objects in the universe. Tattvatraya of Pillai Lokācārya calls the Prakṛti as Māyā and Avidyā, which have no reckoning with Advaitic Māyā and Avidyā, which refers in that system to cosmic ignorance which is supposed to cause illusory manifestation. In the Rāmānuja system it stands for that which obstructs the true knowledge of Reality. It is Vidyā virodhi.

Evolution of Prakṛti which commences out of the loss of balance of the guṇas, becomes effected at the will of the Supreme. He remains immanent, controls the entire universe Prakṛti not being excluded. This view is against the Sānkhyan view that Prakṛti evolves itself without Īśvara. The contention of the Rāmānuja system is that a non-sentient can not have orderly changes at a particular point of time and of its own accord. The presence of Puruṣa, the eternal self which is the only other reality according to the Sānkhyas can never be expected to have that ability as that of the Supreme Lord. The theory of the Naiyāyikas tracing the origin of the universe to the Paramāṇus also deserves total rejection, for it is impossible to imagine even the combination of partless atoms to combine themselves into a physical entity. Hence indeed the Rāmānuja system has accepted the process of evolution of the universe at the will of the Lord.

1.5.3. Creation

Creation according to this system is of two kinds namely, creation of the aggregate universe (samaṣṭi sṛṣṭi) and creation of the universe of space and time with all its diversity (Vyaṣṭi sṛṣṭi) In the initial stage, Īśvara the

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creator of the universe makes the evolution of Prakṛti become possible through different stages. After the first stage of the evolution starting from Mahat up to five gross elements, the second stage starts by making the physical elements combine in some proportions called by the name, 'Pañcīkaraṇa'. The aggregate of each of the five elements becomes divided into equal parts; then each half is sub-divided into four parts. In the next stage, taking the one-eighth of each of these five elements it gets mixed with the half of each of the elements. This comes to mean that each element such as Ākāśa comprises half of that element and one-eighth portion of other four elements. The rest of the creation of the physical universe with all diversities is caused out of five elements getting mixed up. This account it must be remembered has the Upanisadic sanction. The Purānas present the creation with a new concept of cosmic egg out of which Caturmukha Brahmā emanates for attending to rest of the actual creation of the universe. The Pāñcarātra āgama has a different account of creation. It has evolved the principle of Vyūha in which Sankarṣaṇa, Pradyumna and Aniruddha attend to the cosmic functions of creation, sustenance and destruction The Pāñcarātra āgama has recognized two stages of creation namely, primary and Secondary. The Taittiriya Upaniṣad names the Brahman as the primary cause of the world being responsible for creation, sustenance and dissolution Even when others are involved in creation, it is only Brahman as the indweller and controller who causes creation and other cosmic functions. Thus there is no contradiction between the Upaniṣadic account and that of the Purāṇas.

The Rāmānuja system is of the opinion that the mere

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nature of Brahman can not be considered the material cause of the universe since that would affect the immutable nature of Brahman. The non-sentient Prakṛti can not be thought of being the material cause of the universe. Brahman organically united with Cit and Acit in their subtle state constitutes the material cause of the universe. We have to remember that Brahman both in the state of dissolution and that of creation will be with Cit and Acit. During the period earlier to creation Brahman exists with Cit and Acit in a state of non-differentiation (सूक्ष्मचिदचिद्विशिष्ट) and then resolves to be many as is recorded in the Chandogya. The same Brahman with Cit and Acit in a state of differentiation with innumerable names and forms enables both of them to undergo modifications without becoming affected in any way since It is immutable. Brahman remains their Niyantā in both the states (उभयप्रकारविशिष्टे नियन्त्रांशे तदवस्थ तदुभयविशिष्टरूपाविकारो भवति II-iii-18). A change in the attribute does not affect the substance which is its substrate. (आश्रय). Though Brahman is the Ādhāra of Cit and Acit, It does not experience any modification The theory of Asatkāryavāda does not apply itself here because what existed in the causal state in an unmanifested way becomes the state of effect after manifestation as in the example of clay and pot. The Cause and effect are different states of the same substance. The Bṛhadāraṇyaka तद्धेदं तर्ह्यव्याकृतं आसीत्। तन्नानारूपनामरूपाभ्यां एव व्याक्रियन्ते (III-iv-7) Subālopaniṣad, तमःपरे देव एकोभवति (II) describe the process of dissolution in the reverse order. Tamas becomes united with Paramātman. The Chāndogya says in the line, सदेव सौम्येदमेका आसीत् that the word 'this' meaning the physical universe of Cit and Acit existed with Sat(Brahman)in undifferentiated form. If this is

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not accepted one can hardly explain how Brahman could become many after It wills to create. It is for this reason the Rāmānuja system has accepted the principle of Satkāryavāda according to which any thing not existing earlier can not be produced. The cause and effect are not distinct (अनन्य) since they are the two states of the same substance. The Vedānta sūtra 'तदन्यत्वं आरंभण शब्दादिभ्यः (II-i-15) implies that Brahman as the cause and the universe as effect are spoken of as non-distinct (अनन्य), based on the Chāndogya text. It must be remembered in this context that the Śarira-Śarīrin bhāva applies here too. The universe being the Śarīra of Brahman depends totally on Brahman and is controlled by It. The Mahābhārata also substantiates this view when it says,

द्यौः सचंद्रार्कनक्षत्रं खंदिशोभूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ।।

(Viṣṇu sahasranāma)

1.5.4 Matter and its nature

The Prakṛti is meant for others in the same way as any material would be. The universe is for Brahman's pleasure and incidentally provides experience to the individual souls to scale aloft nobler and nobler in life. The soul does require a physical body, mind and sense organs which are needless to say the products of prakṛti. After all the creation and dissolution of the universe form a sport of Him as the Vedānta sūtra states, - लोकवत्तु लीलाकैवल्यम् Brahman being Śeṣin and the universe being His Śeṣa all things in this world are sacred, because al of them belongs to Him. Apart from the statements occurring in the

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Chandogya, सर्वं खल्विदं ब्रह्म, and in Purusa sūkta पुरुष एवेदगँ सर्वम् the Viṣṇu purāṇa says that all that exists, that illumines us, the worlds, the forests, the mountains, the rivers, the quarters, the oceans are Viṣṇu only. It is well said that the ultimate meaning of cosmology is spiritual and at the same time mystic and that this universe is to be considered as a place for elevating oneself. Only then our existence as human beings could become justified.

1.5.5 KĀLA

Kāla is one of the three Acetana tattvas in this system. It is a real and an independent system similar to Prakṛti in its position. But it is not a part of Prakṛti though it is found as existing with it. No doubt it co-exists with Īśvara also but is distinct obviously from Him. It also forms His Śarira though it is considered Vibhu. It is also eternal having no beginning or end. It being a substance undergoes changes in the form of minutes, seconds etc., It is conditioned and divisible into units as stated above determined by the movements of the Sun. Kāla though an infinite entity an account of its adjuncts is viewed as many. The divisions form the modifications of one infinite Kāla.

1.6 ĪŚVARA TATTVA

1.6.1 Different views

True to the scriptural statement, एकं सत् विप्रा बहुधा वदन्ति Brahman has evoked manifold views regarding Its position in Tritattvas which have been accepted by all schools of Vedānta. The scriptural statements are explained in such a way by the interpreters that their own stand

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becomes substantiated. Take for instance the statement in the Taittirīya Upaniṣad presenting the definition of the Brahman, सत्यं ज्ञानं अनन्तं ब्रह्म Bhṛgu the son of the seer Vāruṇi requests the father-preceptor to instruct into the knowledge of Brahman, where after the latter enlightens the former in the matter of knowing the real nature of Brahman. Śaṅkara has interpreted this definition so as to mean 'non-differentiated Brahman' (Nirguna-attributeless) and would like to read this along with the statement found later in the same Upaniṣad, आनन्दो बह्मेति व्यजानात्। आनन्दादेव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्द प्रयन्त्यभिसंविशन्तीति" This Bliss which admits of no difference is the Infinite Brahman (Chāndogya-VII-xxīi-land VII-xxiv-1), which is attributeless because scriptures through out describe It as such to the exclusion of Its other aspects. This interpretation is counter-argued by the later Ācāryas specially Rāmānuja and has interpreted the same statements to substantiate his view point.

In the Kena Upaniṣad, a question is raised 'By whom desired and directed does the mind receive the objects? By whose command does life begin to throb for the first time? At whose will do these sentients talk? Who is that that prompts the eye and the ears to function ? केनेरितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति मुक्तः। केनेषितं वाचं इमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति The answer is obviously Brahman, the Omniscient, Omnipresent Parama puruṣa who is the ear of ears, the mind of the mind, the speech of the speech. The Subsequent lines if properly understood, come to mean that that Brahman is not thought and understood by those who understood It to be of a definitely limited nature. Brahman in truth is unlimited. No one knows It fully because of Its

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illimitable attributes and Its infinite nature.-

There is nothing else equal to or superseding it. That the primeval cause is Brahman can be ascertained by the following Upaniṣadic statements:

"सदेव सौम्येदमग्र आसीत्", असद्वा इदमग्र आसीत्: तद्वेदं तर्हि अव्याकृतमासीत्: ब्रह्म व इदमग्र आसीत्", आत्मा वा इदमेक एवाग्र आसीत्

सदेव सौम्येदमग्र आसीत्, does not mean that at the initial stage there was only undifferentiated homogeneous substance namely mere Intelligence free from all differences. Interprediction of the famous line. This view is untenable. Though the primary and essential nature of Brahman is intelligence and consciousness, it refers only to a pason with intelligence. In the context in which the passage occurs in the Chāndogya Upaniṣad, the implication is evident that the words are used to mean that by the one knowledge of Brahman and that 'by the knowledge of one thing all things are known Thus the Highest Brahman' Sadeva' of 'Sat' is both the material and the efficient cause of the universe. (जगदुपादानत्वं and जगन्निमित्तत्वं) That Brahman is Omniscient, Omnipotent. and can bring out anything and every thing at His will means that He is an immanent principle and also the foundation. He is also the governing principle of every thing Under and above the Sun. This Brahman is referred to as the very nucleus of infinite excellences (कल्याणगुण), and constitutes the very nucleus of sentients and insentients under and above the Sun. As such It forms the very governing principle of the entire universe and that of Śvetaketu' is to be understood. The Muṇḍakopaniṣad (I-I 5) states, that the higher knowledge (Para) knowledge is that by which the indestructible

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(Akṣara), namely Brahman is known. First of all evil qualities associated with cosmic matter are denied in Him and that further it is stated to have excellent qualities Eternity, (नित्यत्व), Subtlety (सूक्ष्मत्वं), and all-pervasiveness (विभुत्वं), omni presence and omniscience, (सर्वज्ञत्वं) - all creativeness and other auspicious qualities, namely, सत्यं ज्ञानं अनन्तं ब्रह्म), These three terms indicative of all qualities, auspicious qualities are in a way coordinated (Sāmānādhikaraṇya) and they denote one thing as distinguished by several attributes. The principle of 'Sāmānādhikaraṇya literally means the abiding of several things in a common substrate (अनेकविशेषण विशष्टैकार्थाभिधानात् व्युत्पत्त्या). Brahman can hardly be thought of as attributers (निर्गुण) devoid of qualities. No doubt there are scriptural statements like (निर्गुणं निरञ्जनं निष्क्रियं शान्तम्). These do not convey the meaning of not possessing any qualities, but on the other hand the words convey that Brahman is devoid of qualities born of cosmic matter (प्रकृति). The Nirguṇa texts clearly declare that Brahman is free from empirical and inferior qualities and the Saguna texts states that Brahman is the repository of all auspicious qualities. The Nirguṇa texts are the undertone to project the major tones of the Saguṇa texts.

1.6.2 Nature of Reality according to Rāmānuja

The system of Rāmānuja concentrates on the nature of Reality which leads to the consideration of the nature of means and ends (Hita and Puruṣārtha), since the religion is nothing but the consideration of means and ends. The Upaniṣads are earnest in finding a solution to the metaphysical problem of Ultimate Reality than answering

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the theological issue as to know which of the deities is the Supreme being. The upanisads describe the Reality in a general way as Sat, Ātman, Brahman, Paratattva, Parañjyotis and so on and so forth. The Taittirīya Upaniṣad presents the Reality in an enigmatic way-That from which all beings are born, that by which the created beings live and to which they enter when they depart. Bādarāyaṇa based on this has stated in the Vedānta sūtras defines Brahman as that from which proceed creation, sustenance, and destruction of the world - जन्माद्यस्य यतः (I i-2) And devotes first two chapters to cover this important aspect of Reality. This naturally leads to determine Brahman as the primary cause of creation, sustenance, and destruction-all synchronized in one and the same being Brahman. The Brahman only is the primary cause of the universe and not any other ontological entities such as the individual soul Jīva or the primordial cosmic matter of the Sānkhya system. Thus the creation of the universe becomes the distinctive characteristic of the Supreme Being.

1.6.3 The refusotion of the Naiyayika's view

The Naiyāyikas feel that the existence of the Supreme Being can be proved by means of logic., resorting to the cosmological argument based on the idea of causation. They are of the view that every effect must have a cause and the universe being an effect must have a cause and that cause is the Supreme Being. But this contention has been challenged by the Vedāntins by way of arguing that any super individual possessing immense capacity and knowledge could be the creator of the universe if it were to so. But he can never be omniscient, omnipresent or

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omnipotent. Īśvara is different from Jīva. Hence indeed. Bādarāyaṇa emphatically says that the revealed scripture alone is the supreme authority for proving the existence of God. Neither perception, nor any logical argument can prove this. Śruti of Scripture alone is the final authority and logical argument is to be just a supporting one and the author of the Vedānta sūtras is very specific in rejecting the claims of Tarka in proving the existence of God through the Sūtra (तर्काप्रतिष्टानादपि (II.i.II). Manu in his smṛti endorses the stand taken by Bādarāyaṇa, by saying that an individual who understands the teaching of the sages and that those adhering to Dharma taking the assistance of logical stand of course not opposed to scripure, he alone knows the reality-

आर्षं धर्मोपदेशं च वेदसाराविरोधिना ।
यस्तर्केण न सन्धन्ते सधर्मं वेद नेतरः ॥ XII - 106

1.6.4 Explanation of the word Brahman

The word Brahman is derived from the root 'Bṛh' 'to grow' and the word signifies that which grows and that which enables to grow. The Atharvaśiras Upaniṣad states "बृहति बृंहयति तस्मादुच्यते परब्रह्म" The Viṣṇu purāna states "बृहत्वात् ब्रह्मणत्वाच्च तद्ब्रह्मेत्यभिधीयते" These two epithets bring out Brahman's infinite greatness in Its intrinsic nature (svarūpa)and also Its attributes and these apply only to the Supreme Being (Sarveśvara) and never to undifferentiated Being (Nirviśesa Brahma). These two attributes have prompted Rāmānuja to observe in his Śrībhāṣya "ब्रह्मशब्देन च स्वभावतो निरस्तनिखिलदोषः अनवधिकातिशयांसंख्येय कल्याणगुणगणः पुरुषोत्तमोऽभिधीयते"

Brahman denotes Puruïsottama who by His very

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nature is bereft of all imperfections and is endowed with countless excellent attributes which differentiate Him from the other gods.

The system equates the Upanisadic Brahman with Puruṣottama, Viṣṇu, Nārāyaṇa on the grounds of a mīmāmsā rule 'When several terms are used in the same context in passage, the words bearing the general meaning should also have the meaning of the specific word.' The term 'Sat', Brahman, Ātman, Nārāyaṇa are used in the scriptural texts in the same context of explaining the creation of the world by Brahman सदेव सौम्येदमग्र आसीत्। (VI 2.1) आत्मा वा इदमेक एवाग्र आसीत् (ऐतरीय 1-1) ब्रह्म वा इदमेक एवाग्र आसीत् (वृह-III-10) एका ह वै नारायण आसीत् (महोपनिषत् I-i) पूर्वपदात् संज्ञायाम् (VIII-iv-3) Rāmānuja applies the grammatical rule, ' If a term is a specific proper name, it is applicable to one specific being. He has taken the stand that Brahman the cause of the universe is no other than Nārāyaṇa Himself.. The Taittirīya Nārāyaṇopaniṣad found in the Taittirīya Ārānyaka assertively says that Nārāyaṇa is Parabrahma, Paratattva, Paramātman. The Subṣlopanissad refers to Nārāyaṇa as Indweller, and the Inner controller of all beings in the world. Nārāyaṇa should not be misconstrued as the name of a particular personal cult, for the word stands for all the esential nature of the concept of Ultimate Reality in Indian philosophy. All that is found in the universe exists in Him the word 'Nara' stands for the universe of sentient and insentient beings and the word 'aynam' stands for the ground for it .

The Taittirīya Upaniṣad describes Brahman as 'Satym, Jñānam, Anantam Brahma', in which the word Satyam according to Rāmānuja means absolutely non-conditioned

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existence of Brahman-सत्यपदं निरूपाधिक सत्तायोगि. "It stands for eternal self existent and self contained entity undergoing no changes or modifications. The term 'Jñānam' Rāmānuja has understood as eternal , knowledge not undergoing any changes such as contraction and expansion - ज्ञानपदं नित्यासंकुचित ज्ञानैकाकारम्" Sudarśana sūrin in his Śruta prakāśika states -'ज्ञानशब्दस्य स्वप्रकाशतारूपं ज्ञानत्वं प्रवृत्तिनिमित्तम् "Its knowledge is not subject to contraction and expansion and in this it is different from the bound individual soul including the released souls who had the knowledge contracted and expanded when they were bound. The term 'Ananta' stands for space and time unconditioned-अनन्तपदं देशकालवस्तुपरिच्छेदरहितं स्वरूपं. This characteristic indicates that Brahman is omnipresent and it distinguishes Brahman from self which is eternally free (Nityas) for the Nityas are monadic (Aṇu) in nature, These three guṇas namely 'Satyam. Jñānam, and Anantam' form Its real nature (स्वरूप निरूपकधर्म) These form Brahman's three distinct attributes for the grammatical rule Sāmānadhikaraṇya which states that a sentence in which the terms are found in apposition, the terms which connote different qualities denote one entity as qualified by the attributes.

The Taittirīya Upaniṣad, describes Brahman as 'Ānada'- 'आनन्दो ब्रह्मेति व्यजानात् (III) That means to say It is blissful in nature which brings out Its aesthetic characteristic which in turn enables one to meditate upon It for realising the goal concentrating on the Lord's beautiful form (Bhuvana sundara). Brahman is referred to as being free from all undesirable qualities. the Bṛhādarānyaka Upaniṣad says, तदक्षरं.....अस्थूलं अनणु अह्रस्वं अदीर्घं अलोहितं Brahman is neither gross nor minute, neither

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short nor long. The Muṇḍaka Upanisad(I-i-16) Says that the Imperishable highest reality is unperceivable, ungraspable, is without family lineage, without caste, without sight, without hearing, without hads and feet, यत्तदद्रेक्ष्यम् अग्राह्यं अगोत्रं अवर्णं अचक्षुः The Chāndogya states, एष आत्मा अपहतपाप्मा विजरो विमृत्युः विशोको (VIII The Viṣṇu purāṇa says that the nature of Viṣṇu is free from all imperfections - 'समस्तहेयरहितंविष्ण्वाख्यं परमं पदम् Having taken note of all these statements, Ramānuja has held the view that defectiveness (हेयप्रत्यनीकत्व), forms the Brahman's essential attribute for this differentiates Brahman from other entities such as finite self and cosmic matter. In case Brahman is viewed as 'Ubhaya liṅgam 'it connotes its defectlessness and Its being full of excellent qualities.

The Muṇḍaka Upaniṣad says that Brahman is omniscient (Sarvajña) which word as Nāthamuni has observed in his Nyāyatattva, stands for the capacity to comprehend every thing in the universe as it is a always by direct intuition without taking the assistance of sense organs -यो वेत्ति युगपत् सर्वं प्रत्यक्षेण सदा स्वतः Jñāna here is to be taken as the functional or attributive knowledge of Īśvara which knowledge is distinct from Jñānam referred to in the Taittirīya in the sense of Svarūpa jñāna. If one is to take the philosophical stand brahman the primary cause of the universe should be endowed with Jñāna and Śakti. Since Īśvara has to be the protector and redeemer of human beings, He ought to know their merits, demerits and needs too.

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1.6.5. Distinctive Concept of the System Aṁśa-Aṁśin

The Vedānta Sūtra of Bādarāyaṇa in its Aṁśādhikarana (II-īi-42-52) describes the individual self as an Aṁśa (part) of the Brahman This chapter is necessitated for reconciling diverse declarations in the Upaniṣads on the nature of the Brahman to propound a coherent philosophical truth. Some statements indicate difference between Brahman and the individual soul and certain others bring out their non-difference. Such statements referring to the individual self (Jīva) as distinct from Brahman which propels it to act and statements referring to Brahman as the cause and as Lord of that which rules the senses and which point out their difference, (पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वं) The statements like 'Tattvamasi' found in the Chāndogya and अयमात्मा ब्रह्म in the Bṛhādaraṇyaka, clearly point out non-difference. Rāmānuja evolved a theory of Aṁśa and Aṁśin to resolve the ticklish issue of the apparent contradictory statements as noted above and with this concept, he has rendered both these types of apparently incompatible deduction equally significant and valid to a great extent. It is well-known that the system of Rāmānuja reckons to the Purāṇas and smṛtis the status of substantiating (उपबृंहण) what the scriptures say about the nature of Brahman in relation to the individual self and the universe as a whole. The Puruṣa Sūkta declares that the world forms His feet (पादोऽस्य विश्वा भूतानि And the Bhagavadgītā also says (ममैवांशो जीवलोके जीवभूतस्सनातनः that the individual soul forms a part of Brahman. Since Jīvātman is an Aṁśin of Paramātman, the interpretation of the Aṁśin-Amsin relation steers clear of either of extremes of exclusive stress on the category of

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difference or a similar emphasis on that of identity. This does not mean that a third category of identity in difference is to be recognized. The Rāmānuja system stands for a specific kind of identity in difference.

Part here means not a part of the extension of something. If the individual self were to be a part of Brahman in that sense, all the defects and imperfections found in the individual self would involve the Brahman too. But Brahman is perfect, Its nature is such that It would not admit of its being divided in the sense in which an extended spatial object could be divided. Amśa here means an integral attribute, an inseparable characteristic which involves dependence of the parts on the whole or of the attribute on the subject. It is well-known that an inseparable feature of an object does belong to the object and forms a part of it The part and the whole may be different but they are inseparable (अपृथक्सिद्ध). They are related in such a manner that the whole retains its identity and the wholeness remains unaffected all the same in every part. The Sūtra 'Prakāśādivattu naivam pareh (II-īi-45) brings out the real significance of Aṁśin-Aṁśi relation between the Jīva and the Brahman. This clearly indicates that the Brahman an Aṁśin will never possess the defects and limitations of its Aṁśin, the Jīva. The sun no doubt as the source of light illumines the object by its necessary inseparable Aṁśin. Still its radiance is different from the Sun. Time and again it is to be remembered that the quality of Aṁśa does not have any effect on Aṁśin. Very similar to the radiance, the Jīva being a part of the Śarīra of the Brahman has an irrevocable and necessary connection to It as an Aṁśa to Aṁśin. The attributes of an

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object are really the parts of the object which is indeed the whole. An aggregate of the attributes can never be the whole. The whole is the integrating principle that makes the sum a whole. The physical body is no doubt is a whole of parts but the integrating principle is the soul. It is this which keeps the body in tact lending to it an individuality. The whole is the soul and the soul is the self.

1.6.6 Another Distinctive Concept of the System– The concept of Śeṣa - Śeṣin

The concept of subordination (Śeṣatva) has its foundation in the concept of Śarira - Śarīrin (body and the soul) found in the Antaryāmi Brāhmaṇa of the Bṛhadaraṇyaka Upanisad. This declares that all the Supreme Brahman who is the supporter (Ādhāra), sustient form the body of the Supreme Brahman who is the supporter (Ādhāra), sustainer (Pālaka), controller (Niyantā) and the ruler (Śāstā). All sentients and non-sentients depend upon Him only for their sustenance and they exist not for their own sake but only for His liking. The organic relationship that exists among them is to be understood as that of Sustainer and the sustained (Ādhāra- Ādheya) of the controller and the dependent (Śeṣin-Śeṣa) This Lord presents a contrast from that of the master and the servant in our worldly matters in which the agreeableness or otherwise on the part of the master depends upon his whims and fancy. This bane has been very well given expression to by Kulaśekhara in his Mukundamālā (यं कञ्चित्पुरुषाधमं कतिपयग्रामेशमल्पार्थदं सेवायै मृगयामहे The word Śeṣa, it must be remembered, is a generic term which is

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applicable to all that are found in this universe other than the Supreme. The infinity of the Lord is contrasted with the monadic nature of the Jīva. This concept has several implications. The self is totally dependent on the nature and resolve (संकल्प) of the Lord. Both Cit and Acit exist only for the sake of the Lord and they have no independent living. In fact they derive their existence from Him only. All activities of the finite self are directed and controlled by the Supreme, for, He is an Indweller in the souls as well as in the universe. Taittirīya Āraṇyaka-VI-ī-21) Bhavadgitā also endorse the same.

All this amounts to say that the Jīva gets its capacity to think and act only by His Grace and hence it depends upon Him. The relationship that exists between the Jīva and Brahman is a natural and permanent one not being influenced by any extraneous factor This is what is called as Nirupādhikatva. Further the entire universe consisting of both sentient souls and non-sentient matter is intended to provide joy to the Supreme Lord very similar to an object of sport. In the same way as garden would not enjoy itself but provides amusement to the owner and a sweet fruit does not enjoy deliciousness as it would render the person tasting it, every soul has only one purpose and that is to provide amusement (लोकवत्तु लीलाकैवल्यम्) Jīva is regarded as 'Ananyaprayojana' excepting the realization of God as the Ultimate goal. Since it is absolutely dependent on God, it does not take refuge in any thing other than Brahman that is to say, he has no refuge other than the Lord. That is why Jīva is also termed as having 'Ananyarakṣatva'. In all ways the Jīva is protected with all its implications at all times and at all places. The Lord is

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both the goal and means of attaining Him, Since the soul has no other true goal. He serves also as a means, because the ultimate success depends upon the observance of the spiritual discipline in the from of meditation or self-surrender which could be achieved through His Grace only. There are unethical traits that come in the way of spiritual progress, and hence all religions insist upon the need for the removal of total egoistic tendencies and develop the ethical virtue of humility with abundant faith in the Lord keeping in mind the Arthapañcakas to attain the highest spiritual goal.

The greatest contribution of the system of Rāmānuja is to consider oneself as Dāsa-subordination to the lord, His consort Lakṣmī, and also His devotees one called Bhagavatas. The service rendered to all these goes by the name Kainkarya.. Service to humanity is service to God. Since the Lord inheres in them all, when prostration are offered, it is sure to reach Him. The dependence on the Lord does not involve the loss of freedom of the Jīva. He has freedom to put into action the commands of scriptures so as to Guṇas of the Lord

1.7 Concept of Guṇa in the Rāmānuja Darśana

The Ultimate Reality is considered to be eternal one having no beginning or the end.He is divested of all names and forms and is beyond the ken of either mind or speech(yato vāco nivartante aprāpya manasā saha). He is omniscient, omnipotent and all pervasive. He is of the nature of infinite Bliss and is like the tranquil ocean perfectly calm and serene. He is of countless auspicious qualities and is free from all worldly modifications and

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qualities arising out of three qualities of Sattva, Rajas and Tamas. He is equated with Puruṣottama, Nārāyaṇa, Viṣṇu and Paramapuruṣa. He is said to have willed to become many and the first manifestation is Lakṣmī whose creation is considered to be Pure creation (śuddha sṛṣṭi). With the emergence of Lakṣmī, there sprang up six Guṇas namely Jñana, Śakti, Aiśvarya, Bala, Vīrya, Tejas, as enumerated in a stanza-

These guṇas are not Prākṛṭa guṇas. On the other hand they are transcendental, not affecting the essence of the Lord. These were latent earlier to the emergence of Laksmī. With the emergence of these transcendental guṇas He comes active creative and further creations take place thereafter. Whether in a completely manifested from or in the unmanifested one He is ever associated with these six guṇas which form His body. Thus He is Saguṇa Brahma only, as has been proved in the Brahma sūtras.

Jñāna is consciousness, knowledge, wisdom which collectively go by the term omniscience, It is some times referred to as both a substance and an attribute in the same way as a flame which sheds both light and illumination. He is self- illuminating consciousness and an entirely spirtitual principle. It is self-illumination (Svayam prakāśa). It illuminates not for itself but only for the sake of the Soul. it is infinite intelligence not having any limitations of time as it is the case of knowledge of the bound souls. Since it is the Lord's essential attribute it is omniscient, It is both Dharma and Dharmi, It is a Dharmabhūta to the Lord's personality.

Aiśvarya is generally considered as Lordship conveying the idea of absolute independence and freedom of the Lord.

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He has the absolute freedom to create at His own will the universe and the finite souls. It conveys the thought of His being the efficient cause (Nimitta kārana) of the universe.

Śakti refers to the potency of the Lord. He has the supreme ability to accomplish the unaccomplished and to become the material cause (Upādāna karaṇa) of the universe by exercising which He sponsors and promotes the world.

Bala refers to the strength and stamina of the Lord to sustain the creative activity (Dhāraṇa sāmarthya)

Vīrya is The Lord's inexhaustible store of energy in remaining unchanged (Vikāra rahita) despite His being the material cause of the universe He remains unchanged in spite of His being the cause of all changes in the universe.

Tejas is the glory, the splendour of the Lord. He is self-sufficient and the unbound greatness and glory that needs no external assistance while creating the world and the finite souls.

These six guṇas are said to be the means of pure creations Śuddha sarga. Of these, the first three, namely, Jñāna, Aiśvarya and Śakti are brought under the stages of rest (Viśrāma bhūmayah). The last three guṇas namely Bala, Vīrya, and Tejas are brought under the stages of activity (Śrama bhūmayah) It is said that Jñāna is the first and the foremost quality out of which the other five qualities are said to have evolved.

1.8 Different aspects of Brahman

1.8.1 VYŪHAS

The transcendental Lord has Himself said that He has revealed Himself in five forms or manifestations

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मम प्रकाराः पञ्चेति प्राहुः वेदान्तपारगाः।
परो व्यूहश्च विभवो नियन्ता सर्वदेहिनाम्।।
अर्चावतारश्च तथा दयालुः पुरुषाकृतिः।

The five fold manifestations are :

1. परत्वं : The manifestation supreme
2. व्यूहः : The manifestation operative
3. विभवः : The manifestation distinctive
4. अन्तर्यामित्वं : The manifestation pervasive
5. अर्चावतारः : The manifestation worshipable

The Lord's personality, in order to enable human beings understand, is likened to that of all powerful sovereign who exercises supreme control over the entire world. This first manifestation supreme is the prakāra (प्रथमस्वरूप) of the Lord Nārāyaṇa. In order to look after the welfare and the well-being of His mankind. He assumes the role of the supreme administrator and dispense justice and fairplay. The offenders are to be punished and the honest, deserving and the good are to be redressed of their grievances. This is the second Svarūpa of the Lord (व्यूहस्वरूप) It is the fervent belief that the Lord in order to cope with the duties devolving on Himself in His litavibhūta, He is said to have established His supreme court of appeal at the milky ocean (Kṣirābdhi). The Vibhava form of the Lord may be compared to a monarch who goes on the errand of hunting into the dense forests and puts an end to the offending beasts of prey. This third form corresponds to the role of incarnations such as that of Rāma, Kṛṣṇa to punish the wicked so as to protect the interest of the innocent and deserving such as the sags in

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the forest, the pious Pāṇḍavas and such others. These incarnations the Lord would take for the establishment of Dharma.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ।।

The Lord remains in each and every being unseen in the remotest corner of the heart of each being. He would be beholding how and what the being would do. This forms His Antaryāmitva. The Lord in the form of idols (प्रतिमा) gets enshrined in temples on hill resorts such as Venkaṭādri, Yādavādri, Hāsyādri, Vṛṣabhādri etc. and also in select places of natural beauty, and scenic splendour on the banks of famous livers such as the Cauveri, Tāmraparṇi etc. Ālwārs have offered their laudatory songs on such Arcā forms enshrined in temples of the regions stated above. It is significant that the Pañcarātra saṁhitas refer to the Nityodita aspect of the Lord Nārāyana as Para-Vāsudeva (Vāsudeva in His nityavibhūt) and the Santodita aspect of the Lord as Vyūha Vāsudeva (Vāsudeva in līlāvibhuti). In Śāntodita, aspect, the Lord, it is believed, will be awake and active only at the duration of Vyūha creativity and at other times, He will be resting. This Vyūha Vāsudeva the Vyūha that is said to have emulated is Śaṇkarṣaṇa having the predominance of the two qualities of the Lord knowledge (Jñāna) and capacity to create, ceaselessly (Bala). The second Vyūha to emanate from Saṅkaraṣana is Pradyumna with two attributes dominant exuberance of energy (ऐश्वर्य) and unaffectedness despite modifications (वीर्य). The last one to emerge from from Pradyumna is Aniruddha with the two attributes of Power to transform itself into the world forms (Śakti) and an non-

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dependence on accessories (Tejas). Thus Vyūha in short refers to emanation and transformation of six significant attributes of the Lord (Vāsudeva) with three patent pairs. Some times the respective dominant attributes themselves are referred to as giving rise to the three Vyūhas. It must be remembered that all the six attributes are present in each one of the Vyūhas namely Vyūha Vāsudeva, Saṁkarṣaṇa, pradyunna and Anirudha. But the attributes as stated above are prominently felt in the respective Vyūha forms. The attributes in three Vyūhas are in accordance with the roles that each is to perform and functions that each has to discharge. Many samhitās enumerate the prominent roles of these three:

1. To create, maintain and dissolve the universe
2. To take care of the embodied souls, pursuing the ends of life viz., Dharma, Artha and kāma.
3. To liberate those highly noble souls who concentrate on the most important end of life mokṣa.

Vyūha Vāsudeva has all the six guṇas in full quota. Out of these six guṇas, Jṅāna and bala emerge and form into Saṁskarṣaṇa. In this second flame again, two guṇas name Aiśvarya and Vīryā flashout to form into Pradyumna. Two guṇas śakti and Tejas fall out and consolidate into Anirudha. Of these three Samkarṣana is deemed to be the supervisor of all individual souls and at his instance, the individual souls separate from Prakṛti. Pillai lokacarya in his Tattvatraya, refers to this idea.

सोऽयं समस्तजीवानां अधिष्टातृतया स्थितः।
जीवतन्त्व अधिष्टाय प्रकृतेऽस्तु विविच्यताम्।।

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Having removed the individual souls from the mass of Prakṛti tattva, he makes them recognisable by name and form. He then assumes the form of Pradyumna Samkarṣaṇa with the predominance of Jñāna reveals the sacred scriptures mainly the Vedas and the Pāñcarātra. He is referred to as involved in the dissolution of the universe by exercising his another guna Bala. Pradyumna with his predominant Aiśwarya (lordship) and Vīrya (Endurance). He attends to Śuddhavarga sṛṣṭi (creation of pure beings) and Dharmopadeśa (instructive discourses on the performance of right duties). Pradyumna is otherwise called Vīra. He creates commotion in the internal sense manas (inward knowing organ) and supervises the mind of all beings With second guṇa, he accords instructions regarding the practical application of conducting one self in a righteous way performing the religious duties and rites as ordained in the Śāstras. If beings attend to their religious rites and dities, Pradyumna is responsible - With his guṇa Aiśwaraya, he creates pure being such as four manus and their worthy descendants. He takes up the function of creating human beings with emphasis on the creation of devotees to God (Tattvatraya) Śuddha varga sṛṣṭi.

Śakti and Tejas dominate in Anirudha and he protects, sustains the universe जगद्धारण and रक्षण and imparts knowledge regulating cosmic time कालसृष्टि and it is Anirudha who makes the world grow. If his Śakti protects the world, his Tejas provides the souls with wisdom that takes them on to salvation, and sets in motion to the cosmic time The Tejas also creates mixed creation मिश्रवर्ग सृष्टि as Tattvatraya has stated,, and this mixed creation reveals the beings who are the admixture of both good and evil.

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Śankarācārya presents different account of the Vyūhas not endorsed by the Pañcarātra texts. According to him Sankarṣaṇa represents the individual soul; pradyumna stands for mind and Anirūddha for the ego i.e. Ahankāra.

Out of these four Vyūhas, subsidiary Vyūhas are recognised formed by twelve figures. They are deemed to be the twelve months in the year as found in the Mahasanat Kumara Samhitā (Pañcarātra text) and they represent twelve Suns in each of the Zodiac (Rāśi). These Dvādasamūrtis (twelve) from :

Vāsudeva Vyūha : Keśava, Nārāyaṇa, Mādhava

Samkarsana Vyūha : Govinda, Viṣṇu, Madhusūdana

Pradyumna Vyūha : Trivikrama, Vāmana and Śrīdhara

Aniruddha Vyūha : Hṛṣikeśa, padmanābha & Dāmodara

These twelve mūrtis are said to be the superintendents of 12 places in a Śrī Vaiṣṇava being Keśava - Lalāta : Nārāyaṇa Mādhyakukṣi; Mādhava - Vakṣasthala; Govinda - Kaṇṭa Viṣṇu / Daksiṇa Kuksi, Madhusūdana - Daksiṇabhuja, Trivikrama - Dakshiṇāmsa; Vāmana - Vāmakukṣi; Śrīdhara - Vāmabāhu; Hṛṣikeśa - Vāmāṁsa; Padmanābha - Udarapṛṣṭha, Dāmodara - Kaṇṭha pṛṣṭha.

1.8.2 THE VIBHAVAS

The Vibhavas refer to the descent of the Lord, in the form of a super-human, human, animal or any other type of a being. It is hard to mention the number of incarnations that the Lord has had. The incarnations are of two kinds, Primary and Secondary. The primary forms go by the names Mukhya, śreṣṭha and sākṣad avatāras. They are of the nature of the Divya mangala Vigraha of the Lord

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Himself. It is the replica of His original forms being of His Naija Svabhāva. They are considered to be not different from the Lord's Para-svarūpa since they are directly derived from a part of the Lord just as a lamp is lit from another lighted lamp. They are considered to be transcendent forms and are non-mundane forms. The seekers of salvation are devoted to worship such forms (Tattvatraya).

The secondary Avatāras are deemed to be Āveśa Avatāras and are known by different names such as Avaṛa (Guṇa) Aśreṣṭha Avataras These Āveśa avatāras are considered to be souls in bondage with natural bodies of their own animator inspired (āviṣṭa) but pervaded by the power (Śakti) of Viṣṇu for the realisation of purposes. They are not the original transcendent forms of the Lord but just manifest divine functions though the will of the Lord. Rāma, Kṛṣṇa, Matsyāvatāra Varāhāvatāra, Narasimha, some time a crooked mango tree in the Dandakāraṇya is referred to as His secondary Avatāras. They are further divided into two. Svarūpāveśa and Saktyāveśa Avatāras.

In the first one, God with His special Mangalavigraha in spirit animates the bodies of embodied souls e.g. Paraśurāma and others In the second, God manifests Himself as the Brahmā and Rudra with his own Śakti to attend to major cosmic functions such as creation and samvara. The secondary incarnations are Brahmā, Agni and Rudra, Vyāsa, Paraśurāma Kārtavīryārjuna, Kubera, Buddha, Kakutsa, Mukunda, Pārtha, Arjuna, Ādibharata.

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1.8.3 ANTARYĀMIN

The word Antaryāmin means the Lord being immanent in all beings and controlling all (य आत्मान अन्तरो यमयति (Bṛhadāraṇyaka) beings and controlling all The Supreme Brahman who is the primeval cause and source of all who is absolutely free from all imperfections resolved to be many only to benefit inhabitants of the universe. सोऽकामयत बहुस्यां प्रजायेय इति. It is stated that the Lord displaced the whole universe consisting of five elements into this world and next he had the individual souls formed into this world and next he had the individual souls formed into different bodies, divine, human etc. determined according to their actions (Karma) and these souls became the self of the bodies. Finally Brahman Himself entered into these souls according to His own will. He constituted thus their inner self (Antaryāmin) and the innerself of all selves, evolved in all these aggregates names and forms so as to be devoted by a word declaring "Let me enter into these beings with him living self (जीवेन आत्मना) This living self in all beings is Brahman Himself. This is found in the scriptures by declaring that Brahman Himself. This is found in the scriptures by declaring that Brahman entered into it. II 6-1.

इदं सर्वं असृजत । यदिदं किं च तत् सृष्ट्वा तदेवानुप्राविशत्। तदनुप्रविश्य सच्च त्यच्चाभवत् इति अत्र इदं सर्वं इति निर्दिष्टम् । चेतना-चेतन वस्तुद्वयं सत्यच्छब्दाभ्यां विज्ञानाविज्ञानशब्दाभ्यां च विभज्य निर्दिश्य चिन्वस्तून्यपि ब्रह्मणोनुप्रवेशाभिधानात् । अत एवं नामरूपव्याकरवत्सर्वे वाचकशब्दा अचिज्जीवविशिष्टपरमात्मवाचिना इत्यवगतं इति।

Chāndogya VI.8.7. also point out Antaryāmin एतदात्म्यमिदं सर्वं. All this has its self in that स आत्मा तत्त्वमसि श्वेतकेतो

Brahman is the self with regard to the whole universe

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of matter and souls. The universe of matter and souls inclusive of the intelligent souls is the Body of Brahma.

In the Taitriaya Āranyaka III it is stated,

अन्तः प्रविष्टश्शास्ता जनानां सर्वात्मा

He who has entered within the Ruler of beings, the self of all

In Viṣṇupurāṇa I XVII. 20 it is said शास्ता विष्णुरशेषस्य जगतो हृदिस्थितः।

The omni present ruler of all souls seated in their hearts the Bṛhadāraṇyaka Upaniṣad having stated in its 7th Brāhmaṇa III-2.

यः पृथिव्यां तिष्टन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति एष त अन्तर्याम्यमृतः।

He who dwelling in the earth is within the earth and whose body is the earth. He is the Antaryāmin. He who is dwelling in the self but whom the self does not know. He whom the self is the body, who rules the self from within, He is the real self. He is they ruler within the Immortal, the Antaryāmin. In Subālpaniṣd VII. 1 it is stated,

यः पृथिवी अन्तरे सञ्चरन् यं पृथिवी न वेद.....स एष सर्वभूतान्तरात्मापहतपाप्मा दिव्यो देव एको नारायणः

All these clearly point out that the world inclusive of all the great souls is the body of the Highest self, and this Highest self, the Para Brahma Himself, the self of everything.

The Srībhāśya says इति सर्वतत्त्वानां परमतत्त्वं शरीरत्वं स्पष्टम् That the entire universe and all the Tattoas constiute the body, the Sarīra of Īśvara.

The Subālopaniṣad records that the body was imported first to Apantarātmas. Apantarātmas imparted it to

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Brahmā, who imparted it to Ghora Āṇgirs who in turn importer to Raikva who imparted it to Rāma and Rāma imparted it to all beings. It emphasizes that this is the divine that leads to liberation. It also acclaims that this doctrine of the Antaryāmitva of God is the doctrine of the Veda.

Antaryāmitva of God is the Yogidhyeya Svarūpa of God established eternally in the lotus of the heart of every Cetana, as the soul's friend benefactor always counselling the individual soul on righteous lines. God is established in the heart of every individual soul whereby He bestows on each soul its Svarupa sattā-Its individuality and constitution. It is responsible primarily to its propensities and inhibitions. प्रवृत्ति or निवृत्ति The Ācāryas consider that this Antaryāmitva is of two types in each and every soul. 1) Svarūpa mātravyāpti and Divya maṅgala Vigraha viśiṣṭa svarūpa mātravyāpti In the first type God as Antaryāmin is invariably and and inseparably immanent in all the souls and He is with them in all their migrations too whether to a Heaven or Hell or even to the world of a mother, in all diverse situations and circumstances. He is the companion of every individuals soul as its Antaryāmin. The individual souls are allowed to exercise full freedom to do evil, earnn demerit and reach hell; they have equal freedom to do good, earn merit and reach heaven to enjoy there The individual may not be aware of His presence and company. God is all patience and sticks to him as is genuine friend and relative. By the very constitution of the soul God cannot be away from Him. He is the soul's inseparable companion. that is the basic aspect of Antaryāmin. God as Antaryamin safeguards the truant

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souls even in their misadventures and affectionately cherished them always and made all conditions. Bṛha up II V IoI

In the second type, the Lord elevated in His all transcendental form, is immanent in the heart of embodied souls for the purpose of enabling them to contemplate on Him and be saved. The Kaṭhopaniṣad says that He wite be of the size of his thumb amid each meditator's frame The meditator's heart despite its glossiness, He does not loathe नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा God residing in the lotus-like hearts of all the embodied souls is quite intimate with every one of them. Whenever the embodied souls feel a taste for God's contemplation, God immediately provides them food for contemplation and thus protects them by controlling their intellects.

Thus a true friend and a close kinsman in the lotus like heart of every soul, God the transcendente seated in an amiable form provides successor to every soul craving for His meditation. As the 'Ayani' of all the Naras (Nārāyana) God feels close affinity with the individual souls and helps them by being in them. That is the merciful nature of God. That is His Antaryāmin, As Antaryāmin residing in the heart of every soul. He reminds the Good souls of His presence and the helps them to meditation Him.

1.8.4 ARCĀVATĀRA

The term Arcā is pratimāvādaka. The Lord manifests Himself for helping mankind to realize His goal becoming available to beings for worshipping Him. He descends into worshipful forms into the visible and tangible forms of idols or images in temples and homes. The ardent devotees of

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the Lord prepare an idol as they desire for, either in gold, silver, brass, copper, bronze or other metals or even of stone or lay install the same as ordained in the Śāstras filling into it the essence (शक्ति) of the Lord. They feel that His abode in Paramapada is brought down where they could have His tresence in the abpdeo He Him self has created. The Lord is actually bound by the ropes of Bhakti as Madhura Kavi has conceived in his "Kaṇṇinum Siruttambinal" and is established in the idol performing consecration and other rituals. The Lord has made himself dependent on devotees (आश्रितपारतन्त्र्य). He cannot free Himself from devotion through which only the devotees bind Him who with all love and affection accords to them shelter in Himself. He binds Himself in pratimā and subsequently make it His real abode with the consideration of which the people throng to the temples. He has His Sānnidhya there with His aprākṛta Divya mangala Vigraha Pillai lokācārya in his Tattva traya exptiates on Arcāvatāra He makes Himself available in that form in which His devotees want Him to reveal Dravyaniyama, Deśaniyama Kālaniyama, Adhikāriniyama are all waived away. He does not worry Himself to be born of any particular parents of His own choice such as Daśaratha and Kausalyā, Vāsudeva and Devakī He shows Himself in temples to all classes of mankind irrespective of being born as rich or poor. man or woman. The lapses on the part of devotees if inadvertently done would be excused because of His abundant mercy and forbearance.

The Lord is found in every home in idol or even ins a picture if only properly invoked and worship with worship devotion. He is forgiving nature. He calmly endures of His

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devotees for all their moral slips and carless deviation. Parāsara bhaṭṭa has dealt with the Arcāvaibhava very beautifully in his Śrīraṅgrājastava 2-73.

आस्तां ते गुणराशिवद्गुणपरीवाहात्मनां जन्मनां
संख्या भौमनिकेतनेष्वपि कुटीकुञ्जेषु रङ्गेश्वर।
अर्च्यः सर्वसहिष्णुरर्चकपराधीनाखिलात्मस्थितिः
प्रीणीषे हृदयालुभिस्तव ततश्शीलाज्जडीभूयते।। २- ७४

There is no time limit for His stay in the idol. He can stay in the idol giving the devotee His presence till the devotee wants Him. There is no Deśaniyama. For Rāma Ayodhyā was required and for Kṛṣṇa Mathurā. But there is nothing like that stipulation for arcāvatara It could be in ones own house or in a temple. The desire for God on the part of the devotee is the only requisite in arcāvatāra for, He is easily accessible for all the adhikārins. There is no Vāstuniyama in the Arcāvatara The idols may be made of stone, wood, metal, and or mud. They may be made of precious gems or may be in the form paintings on a canvas.

शैले दारुमयी लौही लेख्यलेप्यश्च सैकती।
मनोमयी मणिमयी प्रतिमाष्टाविधा स्मृताः।।

Arcāvatāra has the characteristic nature of " सौलभ्यसीमा भूमित्वम्" He being Śriyahpati is known for सहनशीलत्व He patiently tolerates all the foibles and lapses of His devotees. All His operations like Śayana, Snāna, Bhojana, Gamana are at the hands of His devotees and Worshippers only. He seems to forget His Swātantrya and becomes absolutely paratantra. He then allows His devotees to achieve their cherished desires. It is for this reason 'Arcā' is considered to be the most favourable ground for easy access and quick realization. In fact He is the guest to His devotees and worshippers. He is so loving and for bearing. He excludes

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all the lapses on the part of His devotees. Thus He is extremely available and amenable (Saulabhya). Only thing is the true devotee does not take advantage of His trait as a common man would take when his boss is lenient putting up with his lapses.

His beauty is caught in the idol. Rupatāvanya is incomparable. The errant and erratic souls are also attracted to His charmingness so much so that the eyes which have enjoyed His beauty refuse to see any other object :

"En amuthanaikkanda kangal mottourivikkānāne"

Even the Śāstras cannot exhaust in describing His beauty and attributes. The Arcā form brings back the wandering soul to its spiritual senses and creates in them a taste for worship and make it love God due to His innate aesthetic element. It is this arcā form that facilitates a devotee to behold a visible and tangible svarūpa of the Lord so that he could meditate on Him. For, He is Śubhāsraya, on which the devotee could allow his eyes and heart to rest. This Dhyāna Saukarya, His other forms do not possess-Facility for easy meditation. Sarvaloka Śaraṇyatva is revealed in arcā from for He is easily accessible to all souls without any designations of high or low, caste or career, creed or even gender God in arca from has the characteristic trait of Doṣabhogyatva out of empathy for the souls in distress let alone the usual sympathy in the form of Dosanirākaratvam. He is hence compared to a mother cow which licks her calf just born, filth clinging with all affection and with no sense of disgust. Arcāvatāra confers an infinite benefit on the devotees निरतिशयिभोग्यत्व There is a marked difference between meditation on Antaryāmiswarūpa and Arcā (worship). In

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the former full benefit one would obtain only when one gets released from bondage (samsārebandhana) and then can enjoy all the auspicious qualities of the Lord as residing Him as though he is caught up in the network of samsāra. In short Arcāvatāra is both upāsya and prāpya. It is meant not only for worship and mediation but also for ultimate approach and realization. In the parāvasthā i.e. supreme state and original condition God is the Lord and the individual soul, the Jīva is His property. But in the arcāvatāra this position is reversed. The same Lord becomes the devotee's property and is always associated with the individual soul स्व स्वामिभावविपर्यासेनापि अर्चया आश्रित मनोरथ पूरकत्वं It is in the Arcāvatāra He submits Himself to his fundamental quality of mercy, kind ness and benevolence to the finite souls and accords them boons of not only un worldly nature but also the boon of boons. i.e. Mokṣa. He concedes the real nature of being Sarvajña, Sarvasakta and svatantra and show Himself as benefit of knowledge, power and oiberty. (Śvetāsvatāraupaniṣad vi.l 8 Muṇḍka up I) He is the one and the only Power who can purge men of their soul deeds which have their sway. It is for this reason it is held that the Arcāvatāra is the best, safest and the easiest ground for the soul to surrender itself unconditionally be fore God. God is there in the idol ever wating anxiously for the souls to offer prapatti at His lotus like feet and receive His Abhaya.

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UNIT - 2
VAIṢṆAVA TENETS AND TRADITION

Structure

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UNIT - 2
VAIṢNAVA TENETS AND TRADITION

2.1 Religious duties of Vaiṣṇavas :

The scriptures and smṛti texts Dharmaśāstra texts have classified the religious duties to be observed according to the Varṇāśrama, he is born, into two namely nitya and naimittika Karmas, among other forms of Prayers, Japa, homa in the invoked fire. These are mandatory for any aspirant to reach his true destination of Moksa. नत्यजेयं कथञ्चन dictum to be followed. These are otherwise termed Āhnika Dharmaśaśtra insists on the performance of Sandhya Vandana at any cost of course exception being during long journeys and it-health.

The five fold religious routine to be followed by a Srivaisnava are as follows.

1. **Abhigamana** - This is to be performed in the morning first. This means abhi - towards and movement towards the Lord. This involves the act of entering the place of worship after bathing and offering worship to Him by reciting the prayer offering worship to Him by reciting the prayer after duty offering prostration (Dīrghadanda namaskāram). Usually śaranāgati gadya entirely or at least two stanzas indicative of self surrender will be recited aspiring for the grace of god.

2. **Upādāna** - This refers to collection of followers and other ingredients of worship, Sometime,

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the teachings of Vedānta also will have been attended to during this time.

3. **Ijyā** - This comprises the actual worship of Lord. Known as Bhagavadyāga during Ijyākāla. Some of the texts prescribe this as mandatory including it in the nityakarm only. The smṛti texts prescribe the Partaking of food performing the daily worship in which Nivedana of the Lord is a must.

4. **Svādhyāya** - Study of sacred text The time between the midday rituals and sunset will have to be utilized for studying the religious and sacred text He may also listen to discourse given by others on the sacred, religious and philosophical doctrines.

5. **Ṭoga** - This refers to the final duty after attending to the evening prayers and dinner before sleeping. He is expected to contemplate on the Lord until sleep overpowers him in which he feels that he is resting on the Lord.

Vaiṣṇavism has evolved two types of service to God in which any person can participate so as to derive the spiritual benefit. These two are Bhagavat Kainkaryam (service to God) and Bhāgavata Kainkayam (service to divinely men) The concept of Kainkaryam which means simply किं करोमि 'what shall I do for you' is universal ethical concept gaining much importance in Śrīvaiṣṇavism. Since it is basically grounded on the ontological relation of the individual soul to the supreme Lord. It must be

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remembered is the context that every individual is a Śeṣa (dependent) on the Śeṣin (the Lord). It is also to be remembered that every deed we perform is a Kaiṅkarya when it is done for pleasing Hm and when the reward is offered at His feet. In every religious act, the resolve (Saṅkalpa) is undertaken adding भगवत्कैंकर्यरूपं or श्री मन्नारायणप्रीत्यर्थं This does not become a convention merely, if the implication is seriously and sincerely understood. It must also be remembered that Kaiṅkarya is to be performed by the Vaiṣṇavas upto ones own capacity and convenience. The acquisition and propagation of philosophic knowledge are nobler services for a Vaiṣṇava.

In Srī Vaiṣṇava hierarchy of preceptors, the Lord Nārāyaṇa Himself is the first and the fore most of all ācāryas and He alone is ultimately traced in the line of teachers.

अस्मद्देशिकमस्मदीयपरमाचार्यानशेषान् गुरून्।
श्रीमल्लक्ष्मणयोगिपुंगवमहापूर्णौ मुनिं यामुनम्।।
रामं पद्मविलोचनं मुनिवरं नाथं शठद्वेषिणं।
सेनेशंश्रियमिन्दिरासहचरं नारायणं संश्रये।।

Thus the tradition believes in a long ācāryas mentioned above commencing from the Lord Nārāyaṇa down to the preceptor of an individual whose Taniya is recited The remembrance of theses ācāryas is a must while commencing any religious act to accord respect to the teacher by the disciple In Śrī Vaiṣṇava practices, the uniqueness lies in offering adoration to the entire lineage of teachers who have contributed to the Śrivaiṣṇava philosophy and religion. This is inded the indebtedness to the sages ऋषिऋण gratitude, through which alone one canhope for attaining salvation.

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The five fold sacrament is a compulsory religious requirement for a Vaiṣṇava to receive sacred and secret doctrines. No doubt any devotee of Viṣṇu is Vaiṣṇava in a general sense of the term . This implies that there is no distinction of caste, creed, learning and social status or the status of any kind for becoming the devotee of Viṣṇu. the all protector and all Pervasive. Thus His deeds are open to all even for a mleccha as the anecdote of Bībi Nācciyār endorses.

For becoming worthy person to offer worship to the All-mighty, there is a ceremony prescribed for undergoing initiation from his own preceptor. They are Japa, Wearing the marks of conch and discus the two protective weapons of Viṣṇu on the left and right shoulder blades of the initiate - Whereas the conch represents auspiciousness, the discuss stands for the spiritual energy invoked on the initiate to ward off all the evils. Atharvana Mahopaniṣad states.

दक्षिणे तु भुजे विप्रो बिभृयाद्वै सुदर्शनम्।
सव्ये तु शंखं बिभृयादिति ब्रह्मविदो विदुः।।

2. **Puṇḍra** - Marking the forehead one self with the Tiruman termed (white clay) in the shape of the Lord's feet. This is called Ūrdhavapuṇḍra The tips reaching the top must adorn the forehead.
3. **Nāma** - Naming the initiate with the suffix of dāsa (meaning servant) to the name Viṣṇu or the paramācārya (Rāmānuja).
4. **Mantra** - Imparting of the esoteric Vaiṣṇava Mantra such as Dvayam etc.

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5. Ijyā - Imparting of the mode of worshipping Lord This is also termed yoga.

It must be borne in mind that these five sacraments are prescribed to the followers of Pañcarātra system of worship. The Vaiṣṇavas belong to the Vaikhānasa sūtra do not follow the above sacraments since their Āgma does not ordain them. It is held by them that the child in the eighth month of the mothers wonb gets these marked by the Lord Himself.

2.2 The role of an ācārya in Rāmānuja system

The importance of an ācārya in any religious matters can hardly be underrated. Ācārya is a spiritual preceptor who with the personal acquisition of adequate knowledge in the field of philosophy and religion through the study of relevant śāstras, imparts the same to others to enable them to take to a disciplined religious life. This implies that the ācārya himself should have disciplined himself in both the aspects and serve as model to the disciple-aspirants.

आचिनोति च शास्त्रार्थान् आचारे स्थापयत्यपि।
स्वयं आचरते यस्मात्तस्मादाचार्य उच्यते।।

'गु' शब्दस्तु अन्धकारस्स्यात् रु शब्दः तन्निरोधकः

An individual aspirant for final liberation from shackles does require the spiritual guidance and blessings of a spiritual guide. The Muṇḍaka Upaniṣad (1:2:12) in unequivocal forms ordains that an aspirant would be able to acquire the philosophical truth only under the guidance of a worthy preceptor.

तद्विज्ञानार्थं गरुमेवाभिगज्छेत्

There are certain enigmatic aspects in both

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philosophical tenants and religious practices which require a proper guidance from the preceptor who would be conversant with all the technicalities and secrets which would normally be beyond the compreshension of lay - practitioners. Hence indeed in any śāstraic knowledge the guidance of a teacher proficient in the field becomes necessary. Sādhana requires guidance from a well-accomplished Sādhaka and be will be his preceptor. Such a sādhaka alone would command reverence from his disciples and he shall receive the atmost respect as God Himself would देवमिव आचार्यं उपासीत and The Tattrīya Upaniṣad and ordains' आचार्यदेवो भव In Kannada also we have a proverbial statement unless a person becomes a servant to the guru, he cannot obtain salvation and Thyagaraja, great musician long back emphasized this point in his composition "Guruleka ituvante" any lapse in the regard will result in the decay of spiritualism.

2.3 HITA-WELFARE

The aspect of Hita is nothing but the ascertainment and the pursuit of the best means towards reaching the goal of life. It depends upon the attitude of the aspirant who more often than not gets engaged in muddle of Avidyā-Karman and subjects himself to the hazards of worldly life. when he gets overpowered by volitional desires, cultivated by the quality of Tamas, he becomes associated with Matter (Prakṛti), not having even an iota of moral awareness. But the Infinite dwelling inside the self does not want him to live in that way and therefore creates an urge in the self to shake off slumber and get on to higher realms and ascend to the human level. If the tāmasic mind

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soaks itself in ignorance and hesitancy having resistance to evils, the Rajasic mind is characterized by restlessness and finds satisfaction in imagining the pleasures of life. The pleasures of domination and self aggranizement drift the individual away from spirituality and the instinctive aspiration for power and possession makes him to rejoice at enslaving others, himself ever aspiring for more of worldly objects of pleasure. But at the will of the Lord the same self gets dominated by Sattva and transcends the two levels and develops moral consciousness. The mind of such an individual is marked by clear in distinguishing between passion and reason where after it hesitates not to practice virtue having realized its intrinsic value. It is at this stage the individual aspirant of liberation develops Niṣkāma karma which is the performance of action without aspiring for the fruit In simple terms, it means duty for the sake of duty irrespective of the consequential rewards as the Bhagavadgītā puts it : The true aspirant of liberation sheds his egoistic and ago-centric feeling (Ahaṅkāra) and the commercial attitude behind doing a work and the moral self ascends to the higher stage of Jñāna yoga. The transition from Karma yoga to jñāna yoga is indeed transition from self renouncement to self-realization (ātmāvalokana) The scriptures state that an aspirant of liberation (Mumukṣu) should prepare himself for a Vedantic mode of life by fervently practising dispassion (Vairāgya) towards worldly objects. He should not forget that even the spiritual way of life he could embrace only if there be His Grace. The Lord would enthuse the aspirant to take to spiritual life so as to reach Him provided he has done any thing good. The Lord is considered as Siddhopāya and everything is achieved

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because of Him. At the same time we are to remember that He never forces the individual to take to spirituality if he does not desire for that way of life because he never curtails the freedom of the individual self. In the Rāmānuja system the Lord alone is the existent means for attaining the highest goal.

It has been said that man can attain his real goal of uniting himself with the Lord in three ways namely through Karma yoga, which involves him in the performance of ones duty as prescribed in the Śāstras and tradition and in offering service to the Lord developing the attitude of niṣkāma karma, through Jñāna yoga, which consists of attaining the vision of truth and through Bhakti yoga by developing devotion to the Lord or through Prapatti which expects an individual being to totally surrender to Him.

Karma yoga advocates discordance of the sense of attachment to the worldly pleasures of life. Even it advocates Niṣkāma karma while being involved in actions which lead to spirituality. Selfishness should be replaced by selflessness and must discard the feeling that he is the doer.

Rāmānuja enunciates three essential requisites regarding this aspect : (1) The reflection of the true nature of the individual self (Jīvātman) while doing action, comprising of Nitya and Naimittika nature forming an accessory to Upāsāna (2) Abandoning of the results of those actions, ii all actions must be dedicated as service to the Lord. These enable an aspirant of liberation (Mumuksu) to feel that the Lord who is the indweller is the ultimate object of meditation and worship too. It is only He who

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confers equipoise of mind to him which is absolutely necessary to him in meditation. This school does not believe in dismissing the Karma yoga at the altar of Jñāna yoga. The nature of self - realization takes place in four stages as is contended in this school of thought. In the first stage, an aspirant realizes that all souls are of the nature of knowledge. The differences among the individuals are only due to the operation of karma done by the individual souls. In the next higher stage the aspirant realizes that when the sin (pāpa) of merit (puṇya) are nullified the souls are similar to Paramātman. In the next stage the aspirant realizes similarity in nature with Paramātman when the essential nature of attributive knowledge (Dharmabhūta jñāna) attains its true nature in the state of Mukti. In the final stage of yogic experience the aspirant realizes that as the souls are essentially of the nature of knowledge and Bliss. Joys and sorrows are never related to the individual souls.

Karma and Jñāna are interpenetrative and by moralizing jñāna and rationalizing karma the metaphysic of morals passes into the philosophy of the self. This goal may be realized more easily by practical reason than by itself as the life of reason does not admit of moral and emotional content.. Jñāna yoga is more suited to self-intuition than Karma yoga. Ātmāvalokana implies the speculative knowledge about the self as real possibility. And it forms a transition from the metaphysics of morals of Niṣkāma to the spiritual philosophy of Ātmakāma. It is a passage from the moral ideal of what a man ought to do to the spiritual enquiry of what a man ought to be. The aspirant of liberation begins to soar higher and higher into spirituality

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and he should do his duty till he realizes the Ātman and becomes an awakened one. Whether it is karma yoga or jñāna yoga it helps the individual soul to become free the confusion caused by Avidyā karman. It must be remembered that in Ātmāvalokana the Vṛttis or mental modes of Prakṛti get destroyed.

The realization of the inner self (Pratyagātman) is the real goal of Jñāna yoga and it can be achieved by a rigorous moral and spiritual discipline. The first and the foremost requisite is the maintenance of spiritual equanimity (Samatva). Mumukṣutva and the instinct of self-possession do not go together. Since the opposites (Dvandvas) like success and failure, pleasure and pain agreeableness and disagreeableness leads the dilemma in life. And hence the moral self should practice equanimity of mind which necessarily includes the virtue of abnegation, endurance and detachment.

2.4 Bhakti and its Implications

Bhakti is the continuous and loving meditation on the supreme being who is the abode of all auspicious qualities Mere awareness of God is different from Bhakti yoga which is Parābhakti or higher devotion which is of the nature of intense yearning for the attainment of God. The aspirant realizes that he is merely an instrument in the hands of God and delights in the service of God (kaiṅkarya) and performs all his duties in a spirit of service to the Lord. He realizes that the Lord is immanent in all the beings and so behaves in an agreeable way to each and every one which act of his will be pleasing to the Lord. He considers that the entire world is subservient (Śeṣatva) to the Lord and that

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he has nothing to aspire in this world excepting the Lord Himself. On account of his love towards the Lord he can not find himself comfortable even for a moment without thinking of Him and without chanting his names. That is why we find the devotees engaging themselves in Nāma sankīrtana of the Lord. This is an attachment that the aspirant develops towards god after knowing the Upaniṣads. It is of the form of a series of unceasing and tireless meditation on Him culminating in a vivid and direct perception of the Lord. Rāmānuja points out that Upāsanā of this only leads to Mukti and not the verbal knowledge. This form of Upāsanā assumes the form of love to God. This form of Upāsanā has for its object only the attainment of Pramātman. Sādhana requires the following aspects :i-Discrimination, ī-Controlling passion īi-constant practice, iv-Sacrificial work, v-purity internal and external, vi-Stamina, vī-constant practice, iv-Sacrificial work, v-purity internal and external, vi-Stamina, vī Suppression of excessive joy. Unflinching and implicit faith in the saving grace of the Lord is absolutely necessary for the cultivation, development and fulfilment of Bhakti yoga

It is unfair to say that Bhakti yoga is the result of the fusion of the orthodox teachings of Brahamopāṣāna with the teaching of the Pañcarātra that Bhagavān is the Supreme Self and with the later theory of the avatāras in which the heroes are deified. For Rāmānuja as has been previously suggested, Brahman of the Upanisads and of Vedānta Sutras, Vāsudeva of the Bhagvadgītā, the Bhagavān of the Pañcarātras and Arcā of the Alvārs connote the same supreme self Sriman Nārāyana having His abode in Vaikuṇṭha. Bhakti yoga is the direct means of knowing Him.

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Hence it is said that Rāmānuja meets the demands of metaphysics and satisfies the supreme call of Love by his theory of Bhaktirūpāpanna jñāna-jñāna turned into Bhakti. The practice of Bhakti involves Sādhana saptaka-seven fold moral and spiritual discipline in contrast with the Sādhana catuṣṭaya of the Advaitins. These seven are :Viveka which consists in the purification of the body (Kāya śuddhi) by means of taking in only Sāttvika food (आहार शुद्धौ सत्त्व शुद्धिः सत्त्व शुद्धौ ध्रुवा स्मृतिः Chāndogya-VII-xxvi-2),. The body is Brahmapuri, a living temple of God. Cleanliness is considered to be next to godliness and bodily purity is considered to be necessary for the maintenance of purity of mind (Sattva śuddhi) which leads to spiritual concentration (Dhruvā smṛti) ī-Vimoka is freedom from the net work of Kāma and Krodha. This mental detachment is essential to the meditation on Brahman विमोकः कामानभिष्वङ्गः Bodhāyana vṛtti) īi-Abhyāsa follows from the purity of the body and the calmness of mind. It means the continuous practice of meditation on the Indwelling Brahman. iv- Kriyā is the performance of the five fold duties according to ones own ability transforming moral obligations to meditation on God. (क्रियावान् एष ब्रह्मविदो वरिष्टः Muṇḍaka upaniṣad-III-i-14) It includes the five fold duty towards subhuman species (प्राणिनः), the preceptor (गुरु), the forefathers (पितरः) and the gods (देवा) because the aspirant owes his legacy to these persons in deriving moral strength and psycho - physical existence. v-Kalyāṇa- is the practice of virtue as the inner side of duty and it consists of integrity (आर्जव) consisting of purity of thought, word and deed, compassion (दया), Benevolence (दान), and non-violence (अहिंसा). vi- Anavasāda is freedom from despair due to disappointment, remembrance of past sorrows and horrible imagining. VII-Anuddharṣa-is

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the absence of exaltation. It forms a mean between the two extremes of excessive joy and total absence of joy (असंन्तोष) Equipped with these disciplines the aspirant enters the life of meditation and cultivates the Love of God. Upāsāna is a divine command very similar to the practice of Dharma. It is the practice of the presence of the presence of the Ātman and admits three stages of firm meditation (ध्यान), repetition (पुर श्चरण), prayer of union (दर्शन समानाकारता). Upāsāna is a continuous remembrance of the Lord which is likened to the uniterrupted flow of oil (तैलधारावदवछिन्न स्मृतिसंतानरूप - Śrī BhāṣyaI-i-1). It is the process of focusing the mind on Brahman in a conducive and congenial atmosphere. It must be noted in mind that there are many as thirty two varieties of Brahma vidyās described in the Upaniṣads and the Vedānta sūtras form a systematic exposition of the Upāsāna bringing to the fore front their philosophical implications and religious aim. Bhakti in short is meditation on Brahman saturated in love (प्रीति) It is absolute devotion to Bhagavān as the life of our life and is love for the sake of love. The genuine Bhakta lives with and has his being in the divine love. The Lord however considers such Jnanins as His very life (Bhagavad gita-17 and 18) Bhakti is for the sake of bhakti and has for its fruition an absolute self-surrender to Bhagavān as the means (उपाय), and the end (उपेय). Bhakta recognizes Bhagavān as his only goal of religious experience and constitutes the highest joy of life (आनंद). The Love of God becomes a thirst for communion and Parābhakti deepens into Parājñāna and this leads into Parama bhakti or supreme devotion irresistible in nature. Bhakti has its consummation in Mukti and in the attainment of the eternal Bliss of Brahman.

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2.5. What is Prapatti ?

Prapatti an act of self surrender presupposes the discarding of egoism and the sense of responsibility. This implies the ready responsiveness to the operation of the divine Grace. Prapatti also like the Bhakti has fervent faith in the saving grace of the Lord as both the Upāya and the Upeya. Its religion consists in its being a gospel of forgiveness. It is well within the reach of all involving no restrictions. Inability on the part of the aspirant from practising Karma yoga, Jñāna yoga and Bhakti yoga will be the welcoming qualification for Prapatti and one should have the feeling of utter helplessness for attaining his ultimate goal. Rāmānuja in his Śaraṇāgati gadya emphatically states that self-surrender is an effective substitute for Bhakti yoga and that one surrenders oneself unto the Lord unreservedly for attaining Mokṣa. Prapatti is the living religion of the Śrīvaisnavites. This does not require any other condition like the self-realization, or performance of Karma yoga or Jñānayoga as in the case of the Bhakti yoga..

There are three aspects in self-surrender. The first one is the discarding of ones own egoism. As all entities are ensouled, supported and used by the Lord for His own purpose, it is befitting that one should give up the deluding thought that he belongs to himself and that he does every thing (Svarūpa samarpaṇa). The next aspect is that the burden of protection, he should transfer on to the Lord only (Bhāra samarpaṇa). The aspirant realizes that he can no longer protect himself and deposits the burden of his protection in the Lord. The third aspect is to reflect that the benefit of fruition does not belong to him (Phala

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samarpaṇa) but to the supreme Lord only. The gain of the Sādhaka is verily the gain of the Lord only. Five accessories are recognized regarding Prapatti: i-The aspirant should have a will to do waht is agreeable to the Lord. (Anukulya sankalpa). ī-He must avoid what ever displeases Him (Pratikulya varjanam). īi-He must have utter helplessness (Kārpaṇya). iv-He must have had infinite faith in Him (Mahāviśavāsa). He must seek His protection surrendering himself unto Him.

2.6. PURUṢĀRTHAH

All schools of thought are agreed on one point of recognizing only Reality who alone is to be reached by the individual souls. The ethical and religious disciplines prescribed to realize the Tattva by the human beings in the form of individual souls are all the same in all systems. The aim of all human endeavour in the metaphysical, ethical and religious sphere namely the Puruṣartha or upeya remains the same and that is Liberation. But the school of Rāmānuja has considered the Ultimate Reality as having infinite auspicious qualities. He as previously noted has equated the Upniṣadic Brahman, Vāsudeva of the Bhagavadgītā, Bhagavan of the Pñcarātra., and Śrīman Nārāyana of the divya prabandhams and has declared to be one and the same. Matter and souls are the modes of the Ultimate one and they are as much real as is Brahman.

The goal of life is the attainment of God The system of Rāmānuja has pointed out that personal resemblance (Sārūpya), personal vicinity (Sāmīpya), and personal participation in divinity (Sāyujya) as characterizing the soul the soul that attains salvation. The ultimate goal of life is

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declared to be the attainment of unbroken vision of the Lord. The isolation from Him is the root cause of all suffering Embodiment and attainment of the communion with Him alone is the parama purusartha and all other attainments are nothing before that. The self should realize its own subservience (Śeṣatva) in all implications and it is only then it can hope for liberation.

The state of Mukti is characterized by service to God according to this school of Rāmānuja. This is significant concept which is taught from very early times and all that Rāmānuja. has done is only to emphasise this aspect. The is the natural way of expressing joy of Divine communion. The ultimate object of attainment for man according to this system is the attainment of eternal service to the Lord in the abode Vaikuṇṭha.

2.7. Main Features of Rāmānuja Darśana

The system of Rāmānuja may be considered to be a philosophy of Synthesis, for, due importance has been lent to every one of three aspects namely, Karma, Jñāna, and Bhakti. A synthetic approach is found in accounting for Divine Grace and human efforts. Jñāna and Upāsanā are coalesced. Bhakti and Prapatti are both synthesised as both of them form valid means of liberation. As pointed out earlier, in this system the path of Bhakti gets supported by Jñāna of the relationship of dependence (Śeṣatva) of the finite soul on the Lord. This unbounded love of God on the part of the aspirant of liberation (Mumukṣu) is not at all for his sake as it for His sake. An aspirant is expected to develop selfless love which should get followed by selfless action which pleases the Lord. Karma yoga, Jñāna yoga

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and Bhakti yoga when become synthesized give rise to Parabhakti, Parajñāna, and Paramabhakti. A shorter route is also sanctioned in the system for those people who have neither ability nor the fitness to know God and this path goes by the name Prapatti. Thus the Lord makes Himself accessible to all without any distinctions of caste creed and gender for He is the Indweller in all beings. The system of Rāmānuja through the concept of Saulabhya and Antaryāmitva has enriched the religious consciousness in all beings.

The system of Rāmānuja, expounding a philosophy of religion, is known for catholicity and its synthetic approach into truth and the spiritual transformation such insight have all contributed to the propagation of universal love in which there is no reservations of caste, creed and gender. The Bhagavavad gita in unequivocal terms says that even those who worship other divinities with an unflinching faith and love worship myself, Kaunteya, but they do so in an informal manner:

Like the rain fed rivers that move on to the ocean the worship offered to all gods finally reach real destination and that is Kesava: (आकाशात्पतितं तोयं यथागच्छति सागरम् । सर्व देव नमस्कारः केशवं प्रतिगच्छति।।). Nammālvar in one of his paśarams says that laudatory praises offered to the other gods are really addressed to Paramātman only. That is why as previously referred to, all ideas and names ultimately connote Brahman who is no other than paramatman or Puruṣottama, the inner Ruler of all beings, even as the terms Sarva-śarīrin, Sarvaśabdavācya, Sarvarakṣaka refer only to Him.

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2.8. Influence of Rāmānuja System over other Vaiṣṇava systems

Vaiṣṇavism in northern India could be traced to the influence of Rāmānanda who by his stress on mono-theistic faith in one God and the establishment of spiritual brotherhood stalled the spread of Islam during the period of muslim rule in our country. It should not be considered as beyond truth if it is said that Rāmānanda had been greatly influenced by the teachings of Rāmānuja and in a way had been initiated into the fundamental truths of Śrī-Vaiṣṇavism. He was instrumental to the spread of Bhakti movement in the North. Brahman according to him is one without a second and is immanent in all beings. Rāma is Brahman according to him and there is no other God excepting Him. Rāma was the very incarnation of Dharma and is adored as the pattern of perfection in politics in conjugal life and in religion. The ethical religion of Rāma according to Rāmānanda, is of universal appeal since history hasn't got a better example of a just ruler, loyal husband and merciful Lord.

2.8.1. Nimbārka

Nimbārka hailed from a Telugu Brahmin family embracing Vaiṣṇava faith. He flourished after Rāmānuja and earlier to Madhvācārya and hence must have been in the eleventh century A.D. His work Vedārtha pārijāta saurabha is a commentary on Bādarāyaṇa's Vedānta sūtras and his Daśa ślokī brings out the distinctness of Jīva, Īśvara, and Jagat. His theory is called as Dvaitādvaita also called as Sanatkumāra sampradāya, standing in the mid-way between the school of Yādava and of Rāmānuja. Keśava kasmirin in his Tattvaprakāśikā a commentary on

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the Bhagavadgītā has ably defended the philosophical stand of Nimbārka. Despite the term Dvaitādvaita being paradoxical it admits of no contradiction. because both Dvaita and Advaita are given importance alike. and in this it resembles Śuddha sattva of the Rāmānuja school.

Nimbārka holds that all works as ordained in the śāstras are to be performed by a Mumukṣu through out after obtaining knowledge. Works according to him are not opposed to knowledge but are conducive only. Hence indeed he considers that a knowledge of the Pūrva mīmāmsā as essential This is the significance of his understanding the term 'Atha' in the sutra Athāto Brahmajijñāsā, to mean, 'Immediate sequence as been understood by Rāmānuja. It was Vallabha's conviction that karma yoga combined with Jñāna yoga yield everlasting results.

Regarding Brahman, Nimbārka says that Brahman is not created at all since scriptural statements do not lend any support to such a contention. More over it leads to 'Regresses ad infinitum' regarding the primary cause. Brahman is the origin of the world. Brahman resides no doubt in the self same body as the soul and rules it in all its three states of wakefulness, dream, and sleep. All the same it does not get muted by imperfections of the individual soul or matter because the scriptures say that in all its conditions It is free from imperfections but on the other hand It possesses infinite auspicious excellences. Further the scriptural texts directly convey the thought that the soul suffers from the resultant effects of karma where convey the thought that the soul suffers from the resultant effects of karma where as Brahman does not and on the other hand remains tranquil as a mere witness

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though both reside in the self same body (द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।। तयोरन्यःपिप्पलं स्वाद्वत्यनश्नन् आभिचकाशीति ।। MuṇḍakaIII-i-1) Brahman according to Nimbārka is formless, since It is beyond name and form. It is no doubt creator of the universe but still does not become affected by the three guṇas of the world. The scriptural texts are beyond doubt and are full of significannce. As the Śruti says (नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं.....अपहतपाप्मा etc. Chāndogya-VIII-i-3and 5) and Bhagavadgītā XV -18 says that Brahman has two fold nature of being the creator of the universe and yet not becoming affected by impurities. Hence the comparison of Brahman and soul to the Sun and its reflections in sheets of water is very cogent. Though Brahman remains inside the finite soul and the universe It does not become sullied by the imperfections of the world even like the Sun gets not contaminated at all even while becoming reflected in dirty water (III-ī-18) While interpreting the sūtras 22-24 Nimbārka follows Rāmānuja and holds that the statement of Bṛhadāraṇyaka II-iii-6, सत्यस्य सत्यं इति प्राणा वै सत्यं तेषामेव सत्यम् ।। , does not deny world. On the other hand it says that the two forms described in it are not the attributes of Brahman for the Śruti subsequently enumerates more attributes Brahman is both efficient and the material cause of the world. Other wise the enunciation about the knowledge of all from knowing one thing would not have been authentic. The scriptural statement goes that the creation is at Its own will and that it would not become affected by any sort of modifications on that score. (VṢ.I-iv-23-26). Brahman and the universe though of distinct nature can be related as cause and effect, because we have such instances in worldly experiences in the instances of

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scorpions being produced in cow-dung and hair and nails growing in the beings' body. It is no warranted that cause and effect should always be very similar to one another in every respect. [Vṣ.II-i-6-7] During cosmic involution, [Pralaya], Brahman gets not polluted by the nature of the insentient world because in the world we see that the cause is not affected by the nature of the effect at the time absorption. When a pot is absorbed In clay the clay does not become the pot. On the other hand the absorption takes place just the other way. (VṢ.8-9). Despite Brahman being the cause, exists as the soul and is thus non-different from it. It is the ruler and the other ruled. They are different like the sea and its waves. Therefore the relation of the ruler and the cause Brahman, that is, it is not absolutely distinct from Brahman. In sutras 4-7, it has been said that the world is of a different nature from Brahman and Sūtra-13says that between the soul and the universe are both non-different from Brahman that is they can hardly exist without Brahman. From this it follows that the relation between Brahman and the sentient and the insentient world is one of difference and non-difference. As a result the world is not illusory. The effect the world exists in Brahman, the cause even before creation. and becomes manifested during creation even like a cloth folded and unfolded or as the various prāṇas get absorbed in the chief Prāṇa when they are controlled and when the control is released, the various prāṇas again become manifestd. So is the world manifested from Brahman in which it exists even before creation. Thus the world manifested from Brahman in which it exists even before creation. Thus the world is non different from It. (VṢ.14-20) Brahman manifests Itself

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as the world by Its inherent potency, even as milk turns into curds without external aid. It creates the world by Its mere will like the gods creating by their mere volition. Though Brahman undergoes modification, It remains immutable since it possesses extra-ordinary potency. When the soul endowed with great ability or not and when the gods owing to their powers are seen to create without any change in themselves why should one object Brahman having such potency?

Nimbārka holds the view that the soul is eternal, monadic, and a knower too and interprets the Sūtras 18-28 following Rāmānuja's footsteps. But thereafter from 29-32, he deviates taking an independent opinion. The finite soul though monadic is all pervading because of its all-pervasiveness, knowledge which from its essence and thus quality is always present though some times latent and at other times patent as virility latent in childhood becomes manifest later in youth. If the soul itself were all - pervading, its bondage and release would be either impossible or eternal (29-32) The soul is an agent and this forms the significance of the scriptural statement. The subsequent sutras to 42 he interprets more or less like Rāmānuja only. The soul is a part of Brahman as the scriptures declare difference between them in texts like Svetāśvatara-I-9and also non difference in texts like' That thou art'-(chandogya-VI-viii-7) and the self is

Brahman (Bṛhadāranyaka-II-v-19). But on this score Brahman gets not affected. by the modifications of the souls even as the sun does not get affected by its parts, the rays falling on dirt. On account of their connection with different kinds of bodies souls are different and injunctions

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regarding them have significance. Souls being monadic and limited to their respective bodies there is no confusion of results of their works.

Nimbārka follows Rāmānuja closely except in IV-iv-4, where he states that the released souls experience themselves as both different and non-different from Brahman.

Nimbārka feels no need to recognize matter and soul as the body of God and therefore as Its qualities, because qualities generally help us in distinguishing a thing from others of its kind. According to him there is nothing else from which Brahman needs to be distinguished. He does not recognise the differences that arise due to adjuncts (upādhi) that the souls are Brahman limited by upādhis as it leads to Brahman getting limited Which can note be accepted at all. Further souls' identity with Brahman on release would amount to their extinction which is as good as accepting Māyā vāda. The world process would cease to have any meaning for it is at His will and that in the interest of the individual souls the world gets created so that the beings could elevate themselves through their noble deeds to attain their ultimate goal. If the individual souls are conceived as Brahman only, the world process would cease to have any meaning. Nimbārka hence advocates both unity and difference because they are natural, real, and eternal. Matter and soull are distinct from Brahman since they are distinct in nature and they are not distinct since they are not found without Brahman. The relation is as between the snake and its coils or an orb and its luster. Both are equally real. In the state of release the soul realizes non-difference from Brahman which was not manifest in the

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state of bondage, being obscured by ignorance and karma. Hence indeed the individual soul suffers.

Nimbārka speaks ot two kinds of Bhakti namely, Apara (Sādhana rūpikā) and Para (Phalarūpa). The former one consists of that Bhakti which is generated through Sādhana or the performance of the meritorious deeds that an aspirant does during the series of births and deaths he has to encounter. This is of two kinds namely, Vedic and Purāṇic. The first one implies those observances which are prescribed in the Vedas such as in Madhu vidyā and in Sāṇdilya vidyā etc., These are prescribed only for three upper classes. The second one is meant for all classes since it is based on the Purāṇas which admit of no distinctions of caste or creed. Phala rūpikā is that devotion which involves the knowledge of God and the relation of God to the individual soul and the universe. Awakening of such knowledge springs up only by the grace of the Lord when He becomes highly pleased with the performance of unmotivated actions for the sake of the Lord only. It is called Para or Premalakṣaṇa bhakti which involves an aspirant in a continuous and spontaneous inclination of mind towards the Lord, His intrinsic nature, His good and auspicious qualities. The Phala rūpikā bhakti is preferable according to him to Sādhana rūpikā since it culminates in the Supreme love of God for its own sake. Surrender is the only way to reach the goal. To Nimbārka, Kṛṣṇa and Rādhā are the divine consorts. Bhakti to him is not meditation or Upāṣāna but only love and devotion. The grace of God is ready to elevate the helpless and make them realize the truth. The worship of other gods is forbidden.

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2.8.2. Vallabha

Vallabha was a Telugu Brahmin hailing from the south but settled in the North. He flourished later than Madhvācārya. He adhered to the views of Viṣṇu swāmin He accepts the authority of the Upaniṣads. the Bhgavad gītā and the Vedānta sūtras. He considered the Bhāgavata also as equally authentic. His works are Anu bhāṣya, siddhānta rahasya and the Bhāgavata Vedānta. His theory is called Śuddha advaita. To him the universe is real and the universe and the individual souls are one with Brahman. He also admits that Jīva, prakṛti or Māyā and Kāla are eternal. souls are one with Brahman. He also admits that Jīva, prakṛti or Māyā and Kāla are eternal. They have no separate existence away from Brahman. He traces the world to Brahman only who creates the world without any extraneous principle of Māyā.

Vallabha holds that Brahman has no origin since It is eternal (II-īi-9). It is the origin etc, of the world and the scriptures form the only authority Regarding It. In sutra III-ii-11-21 the subject matter discussed is whether the attributes of the soul and the world that are some times affirmed of Brahman (Chāndogya-III-xiv.2) and at other times denied of It (Bṛhadāraṇyaka-III-viii-8) really belong to it or not. The sūtras 16-18 presnt a prima-face view saying that Brahman is pure intelligence alone and nothing more and that the attributes of the soul and the world are metaphysically applied to it and north really found in It for the Śruti denies such attributes in it by saying 'not this, not this' Sūtras 19-21 refute this view and say that both views are true, that is, it has and has not the attributes of the soul and the world, for all contradictions

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are squared up in It. It is only this way that all scriptural statements come to have significance. The negation of attributes in Brahman refers only to material attributes and no to supernatural attributes. Chāndogya VIII-i-5 which denies such attributes later mentions the auspicious attributes of Brahman. It is of a different entity from the world. Brahma is essentially unmanifest but through worship and service it is possible to visualize It.

The Śruti and Smṛti declare that Brahman has a form and possesses all auspicious qualities. The scriptures alone are authentic in respect of Brahman and from that source we come to know that through Its special potency Brahman of formless entity takes infinite forms at the instance of Its devotees. Both aspects are true Brahman has and has no attributes resembling very much the serpent's coil and its absence. The relation between Brahman and Its attributes is like that between the orb and its lustre that is, they are both different and non-different, (23,24,27,28)

Brahman is both efficient cause and material cause of the world. I IV, 23,27). Brahman and the world, though different in characteristics can be related as cause and effect because we see scorpions generated from cow-dung. The objection to an insentient world being produced from a sentient Brahman could be understood only in respect of existence which is alike to both. He holds that only existence is found for according to him the other two qualities are not manifest or are withdrawn (II-i-4-6) The mention of Asat as the cause is only to refute it as Chāndogya-II-ī-1 declares that Brahman does not become contaminated by the imperfections of the world during dissolution (Pralaya). resembling a pot not affecting clay

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when the pot becomes merged in the clay (8, 9). He while interpreting the sutra 13, says that there can be difference between enjoyers and enjoyables though both are non-different from the cause that is brahma. From Chāndogya VI-i-4, it appears to him that the modification is due merely to speech and not in reality. In that case, of what is Brahman could be the cause ? He understands therefore the text as showing only the non-difference to the effect the world, from the cause Brahman and not its unreality for such a conclusion would oppose the enunciation regarding the knowledge of every thing through that of one thing as also the topic of Scriptures. (1) The effect the pot can be experienced only if it exists and is real and not at all otherwise. The world exists always and hence it has the nature of Brahman.

(15,16) The non-existence of the effect before creation refers only to its un manifest condition meaning that it exists in a subtle form and not that it did not exist at all. It is like a cloth folded and unfolded or like Prāṇas controlled and uncontrolled. In the former case they exist absorbed in the Chief prāṇa and in the latter case the different Prāṇas become manifested and function differently (17,19,20) Brahman Itself becomes this world, just as milk turns into curds Even as different gods create by mere volition so does Brahman creates this world. (24, 25) If Brahman were Its material cause then either It would get exhausted in creation or we have to accept parts in It which would be opposing the scriptural thoughts. Vallabha is of the opinion that both are valid since the scripture says so and scripture alone is the authority in respect of Brahman and Its causality. All contradictions get resolved

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since Brahman has special potency to accomplish any thing in the world (26-28.)

2.8.3. The nature of Individual soul :

Vallabha regards that the soul is eternal and that birth, death, and rebirth etc., pertain only to the body and not to the soul. (II-īi-16-17). The view that the soul is merely intelligence and hence Brahman Itself, is countered by him taking the statement only as prima-facie view. He also endorses the opinion that the soul is a knower and has knowledge as its attribute essential and that the soul can not alter its own nature and become one with Brahman. If it is held that the soul as such is illusory and therefore the question of losing its nature can not arise, he emphatically says that would contradict the scriptural statement Chāndogya (VI-īi-2). The difference between the soul and Brhman can not be illusory since there is no evidence to substantiate it. It can not also be held that there is no Brahman different from he Jīva since that would oppose the texts like Chandogya-VIII-i-5 and the sutra II-I 22. The Advaitins' view is not sound The soul is atomic. Vallabha interprets sutras 19-28 not as prima facie but only as a final verdict (Siddhānta).

In texts like 'That thou art', the soul is said to be Brahman, because the soul has the qualities of Brahman for its essence. The statement holds good in the state of release, when the bliss aspect of the soul becomes manifest. It exists potentially and is manifest in the state of release like virility in youth. If this aspect also were manifest, it would be experienced by the soul and there would be no bondage. And if it were never experienced as a quality then

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there would be no liberation at all. The bliss aspect can not be neglected, for it oppose the texts like Bṛhdāraṇyaka-IV-iv-6(19-32) The soul is an agent. Texts like Bṛhadāraṇyaka II-i-17 clearly prove that the agency belongs to the soul and the senses are its means. The view that the agency is due to its connection with the intellect should be rejected (33-35). Though generally the agent and the enjoyer are different they need not necessarily be so even as a carpenter may be an agent and prepare a chariot to enjoy riding in it (40). the soul is apart of Brahman because the scriptures say it and hence one is bound to accept it since there is no other means of knowing it. The Śruti and Smṛti declare that the soul is a part of Brahman. Though it is apart of Brahman the latter gets not affected by the suffering of the soul in the same way as fire heats other things but not itself. Despite the soul being a part of Brahman, the injunctions and prohibitions are applicable to it because of its association with the bodies The soul is a mere reflection or resemblance of Brahman in as much as its bliss aspect is not manifest (43-50) Vallabha describes the nature of souls (in sutras-IV-ī-7-16), that have been released through the Puṣṭi mārga or the path of divine grace in contrast with the Maryāda mārga or the path of knowledge and meditation. The manifestation of the Lord as love and the experience of the highest bliss by attaining the Lord as Puruṣottama are possible only in Gokula (Goloka?). Souls that have reached this world and have become united with Purusottama are never again estranged from Him. The knower who goes by the Devayāna (path of gods) attains nit the conditioned Brahman but the Supreme one only. Those who understand that all things are nothing but Brahman will certainly reach the Supreme. Those who

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worship through symbols do not attain It. (7-14) But the devotees of Puruṣottama reach the Lord directly as soon as there is an urge for Him (15). there is a difference between the two aspirants and each goes to ones own object of worship (16). The soul on reaching Him obtains a special kind of Aprākṛta body through which it enjoys the Bliss (IV-i-1). Only those whom the Lord chooses obtains Him (8). The enjoyment of the association of the Lord is free from the operations of organs (Jagadvyāpāravarjyam). Those who attain release whether through the Puṣṭimārga or through the maryādā mārga no longer return to this world.

Bhakti to Vallabha is a firm and overwhelming feeling of love for God together with the full knowledge of His greatness and glory. Śrī Kṛṣṇa is the supreme with a radiant Divine form made of Saccidānanda and He eternally sports with the jīva in the Goloka. Akṣara Brahma is only next to Puruṣottama having Sat, cit, but with limited Ānanda and He is the Āntaryāmin. Mere bhakti is not enough to reach Him. Vallabha believes in the necessity of knowledge. He believes in Bhakti and service since according to him the term Bhakti involves both love and service. It is only when an aspirant performs service to Lord Kṛṣṇa he becomes one with Him through Sadhna. According to Vallabha, Bhakti is of two kinds namely, Maryādā bhakti and Puṣṭi bhakti. The first one enjoins the performance of Vedic duties and the second one involes unconditional descent of the grace of the Lord on the aspirant. The first one leads to the Sāyujyamukti which is the end. In the second one, the aspirant has only the Lord Himself as He forms the only object of his desire and action. It is anend in itself. It culminates in the realization of the

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intrinsic nature of Lord Kṛṣṇa in person and enables the aspirant to partake of the Bliss of the Lord and His sportive nature. Puṣṭi according to Vallabha has been defined as the grace of the Lord.. It is an attribute of the Lord Kṛṣṇa, the operation of which is not delimited by temporal and spatial factors. Puṣṭi as it showers On the Mumuksu has different kinds of manifestations so far as fruits are concerned. They are sāmānya puṣṭi, Viśiṣṭa pusti and Ṃahāpuṣṭi. or parexcellence. The first one is in the form of the grace of the ordinary type in which the aspirant attains the four ends of life. The second one is of the special type which helps the aspirant in the realization of the Lord's intrinsic nature. Mahāpuṣṭi is the grace of the Lord par excellence and it operates in those individuals who are helpless to reach the ultimate goal of life for some reason or the other. It removes all the obstacles in the way of individuals due to their own nature and their past actions.

Brahman apart from being Saccidānanda is also Rasa. Rasa is the enjoyment of the love of Kṛṣṇa experienced by the gopis and hence He is Gopījanavallabha. Maryādā bhakti needs some meditation but not so the Puṣṭi bhakti which is so instantaneous and requires no meditation. The latter consists of Ātmanivedana which entails dedication of all his belongings to Him. When the aspirant becomes blessed with Kṛṣṇa prema he experiences four kinds of liberation and reaches Goloka which is said to have been located beyond Vaikuṇṭha.

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UNIT 3
SARVADARŚANA SAṄGRAHA "RĀMĀNUJA DARŚANA" – TEXT-1

Structure

3.1 INTRODUCTION

3.2 रामानुजदर्शनम् (पाठ्यभागः) -

3.2.1. Translation And Notes

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UNIT 3
SARVADARŚANA SAṄGRAHA "RĀMĀNUJA DARŚANA" – TEXT-1

3.1. INTRODUCTION

Before we posit the criticism levelled by the adherents of Rāmānuja Darśana, we have got to know the cardinal points of Jaina System known as Arhata system. This is a very old form of religion in our land having no belief in the authenticity of Vedas and also of the Absolute God. This religion believes all the same in the eternal and independent existence of spirit (which refers not to the absolute but only to the individual soul) and matter which correspond to animate and inanimate beings repectively. They go technically by the names Jīva and Ajīva. Jīva i.e., the individual soul is reckoned as an eternal entity (Dravya) of limited magnitude and of variableness. It is capable of adjusting its size to the dimensions of the physical body which it enters unlike the stand taken in most of other systems. This Arhata religion also believes in the theory of transmigration but it is held that it is not god but only Karma of the individual which operates itself in delivering the rewards. Karma according to this system is subtle particle of matter which enters into the individual self and taints it. This comes to mean that the individual soul is made up of parts which are divided into superior and inferior classes depending upon the number of sense organs that the soul is destined to possess. Ajīva, on the otherhand, does not possess consciousness. It is of five kinds. Matter (Pudgala), time, space, Dharma and Adharma. The latter two should not be mistaken for moral

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or religious merit and demerit but instead they represent the principles of motion and rest.

Rāmānuja Darśana as presented in the Sarvadaraśana Saṅgraha takes up at the outset the arguments of its antagonists, analyses their arguments, then presents its criticism on them and then offers its own view on the problems raised. It must be said to the credit of the author of the Sarvadarsana Saṅgraha, that the traditional way of analysing what the antagonists say regarding the problem, then, the arguments ot the critics and then the posting of the views of the adherents of the system relevant, have been ably presented.

Tīrthaṅkaras are those who promulgated the tenets of Jaina tradition. There were twenty four such Tīrthaṅkaras who were called respectively 'Arhans'. Their teaching goes by the name Arhata that which was taught by 'Arhans'.

The Jainas recognise six categories which can be divided into two groups viz, the soul and the non-soul. They do not accept any category like God. The six categories are Jīva (souls), dharma (merit), which generates motion of all things moving, adharma (demerits), which gives rise to stationariness, Pudgala (body). Which is endowed with colour, small etc., namely the atoms, the elements and things elemental; Kāla (time), which is atomic and produces ideas of past, present and future and the sixth ākāśa (space), which is one and infinite. Soul (जीव) is that which has knowledge sight, pleasure. Non-soul (अजीव) is the aggregate of things experienced by the soul. They contend that all things are real and unreal, permanent and impermanent, separate and conjoint (non-separate).

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3.2. रामानुजदर्शनम् (पाठ्यभागः) -

तदेतदार्हतमतं प्रामाणिकगर्हणं अर्हति। नहि एकस्मिन् वस्तुनि परमार्थे सति परमार्थसतां युगपत् सदसत्त्वादि धर्माणां समावेशः सम्भवति। न च सदसत्त्वयोः परस्परविरुद्धयोः समुच्चयासंभवे विकल्पः किं नस्यादिति वदितव्यम्। क्रिया हि विकल्प्यते न वस्त्विति न्यायात्। न च अनेकान्तं जगत्सर्वं हेरम्बनरसिंहवदिति दृष्टान्तावष्टंभवशादेष्टव्यम्। एकस्मिन्देशे गजत्वं सिंहत्वं वा अपरस्मिन् नरत्वमिति देशभेदेन विरोधाभासेन तस्यैकस्मिन् देश एव सत्त्वासत्त्वादिना अनेकान्तत्वाभिधाने दृष्टान्तानुपपत्तेः। ननु द्रव्यात्मना सत्त्वं पर्यायात्मना तदभावइत्युभयमपि उपपन्नमिति चेत्, मैवम्। कालभेदेन कस्यचित् सत्त्वमसत्त्वं च स्वभाव इति कश्चिद्दोषः।। न चैकस्य ह्रस्वत्व दीर्घत्ववदनेकान्तत्वं जगतः स्यादिति वाच्यं, प्रतियोगिभेदेन विरोधाभावात्। तस्मात्प्रमाणाभावात् युगपत् सत्त्वासत्त्वे परस्परविरुद्धे नैकस्मिन् वस्तुनि वस्तुयुक्ते। एवमन्यासामपि भङ्गीनां भङ्गोऽवगन्तव्यः।।

3.2.1. Translation And Notes

This doctrine of the Arhatas deserves total rejection since a thing or substance either exists or does not exist. Co -existence of existence and non-existence and also other modes in a plurality of really existing things is next to impossibility. If one were to argue that there may not be co-existence of existence and non-existence which are no doubt absolutely contradicting there could be a possibility of alternation between existence and non-existence. It should be known that it is only action that alternates but not the substance. It should not be supposed that the whole universe is multi-form on the basis of the examples like the elephant - faced Ganeśa and the incarnation of Man-lion form. Here, in the examples cited, the elephant face and form is seen in another part. Hence contradiction assumed is ruled out, since the parts are found in different places. These examples, therefore do not substantiate the

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maintenance of a nature multi-form as both existent and non-existent in one and the same place. If it is contended further, that there could be found existence in one form and non-existence in another, so as to strike compatibility, it should be known in this regard that if it had been stated that at variant times, existence and non-existence could be the nature of anything, the contradiction could have well been accepted since there is no fallacy in the argument. If it is held that the multiformity of the universe could be accepted in the same way as the length and shortness of samething in different relations, the contention is to be brushed aside because, there is no contrariety in the length and shortness in as much as they are contrasted with different objects. Hence the arguments advanced cannot prove the existence and non-existence residing in the same thing at the same time, for they are contradictory. In the same way the other tenets of Arhatas (other Bhangas) may be refused.

3.2.2. It is the conviction of the Jainas that there could be found existence and non-existence as well in the self same thing. But the contention is against the experience and therefore sounds absurd. No one can think of the same thing as endowed with contradictory attributes. They further posit the argument that if a seed sprouts, the state of sprout is a manifestation and the previous form of the seed on that score has disappeared. But the element of soil remains as such in both the states. Similarly when Ātman enjoys heaven, human state no longer exists. But the state of Ātman is there. Thus in the substance with eternity and non-eternal state are found and hence it

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becomes a case of 'Anekānta'. If any one asks whether contradictory features remain in a thing, the answer given by them will be in affirmative. For, a man can be father, son to his father, husband to his wife, son-in-law and maternal uncle even. These arguments may become null and void if it is counter-argued that since the substance remains one and the same in relation to different persons and to different time in the case of seed, one cannot find the co-existence of existence and non-existence in one and the same thing and similarly it cannot be both permanent and impermanent at a given time and place.

The Jains further argue that granting there is no possibility of co-existence of existence and non-existence, there should be no harm in accepting the alternation. e.g., उदितें जुहोति; अनुदिते जुहोति whereas the first one ordains the performance of a ritual with the sunrise. Since the ritual cannot be performed according to the prescriptions, simultaneously, there could be alternative (vikalpa), which recommends that some person could perform before sunrise and some others after the sunrise. Thus alternation is indicated where there is a possibility of action. The performance depends upon two different persons. In this context the thing is evident and it cannot have alteration. Thus we can't suppose that the entire universe is multiform even like Vināyaka and Narasimha, for in the examples given, one part is elephantine or lionine and another part is human form. Since there is spatial variation, no contradiction can be assumed. One should say that the contradictory features could be found in a thing only where there is a change of subject, region, state and time. The confluence of contradictory things depend upon the changes

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in the agent of action, temporal and spatial difference. Hence the contention of the Arhatas do not hold waters at all.

(एवं च विरुद्धयोरेकत्र समावेशः कर्तृभेदेन देशभेदेन अवस्थाभेदेन कालभेदेन प्रतियोगिभेदेन वा भवतु। परं तु उपाधिराहित्येन स्वभावत एव विरुद्धयोरेकत्र समावेशो जैनाभिमतः न संभवतीति भावः - Abhayankar's commentary)

3.3.1. TEXT

किञ्च, सर्वस्यास्य मूलभूतः सप्तभङ्गिनयः स्वयं एकान्तो अनेकान्तो वा ? आद्ये सर्वमनेकान्तमिति प्रतिज्ञा व्याघातः। द्वितीये, विवक्षितार्थसिद्धिः अनेकान्तत्वेन असाधकत्वात्। तथा चेयं उभयतः पाशा रज्जुः स्याद्वादिनः स्यात्। अपि च नवत्वसप्तत्वादिनीर्धारणस्य फलस्य तन्निर्धारयितुः प्रमातुश्च तत्करणस्य प्रमाणस्य प्रमेयस्य नवत्वादेरनियमे साधुसमर्थितं आत्मनस्तीर्थकरत्वं देवानां प्रियेणार्हतमतप्रवर्तकेन।।

3.3.2. TRANSLATION

Is this doctrine of the Seven Bhangis which lies at the bottom of all this uniform or multiform ? If it be said that it is uniform, it contradicts the very thesis of the Arhatas that all things are of multi-form. If the second one is accepted, that also is untenable because that which is to be proved is not proved. In either of these cases, noose is coiled around the neck of "Syādvādins". Further, it is not categorically stated whether the result settles nine or seven principles. could investigator, organon, evidence, the matter to be evidenced be ninefold or not ? This has not been properly ascertained by the reputed founder of the Arhata system.

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3.3.3. EXPLANATION OF A TECHNICAL TERM

Saptabhangi : "The seven fold predicable" and its underlying thought are inherent in the Arhata doctrine. Reality according to the doctrine, does not exclude contradictory features as stated in the first paragraph which amounts to saying that it is indeterminate in its nature (Anekānta). It should not be mistaken that it cannot be defined absolutely. It is this idea that it is to be drawn from the study of seven fold statement which reveals the nature of reality in several steps. Reality was thought of in three ways namely, "It always is (अस्ति)", "it is not (नास्ति)" and that" reality is mysterious. The first thought belongs to the Sānkhya school of thought; the second one to the Buddhistic Nihilism and the third one belongs to the aspect of upanisadic teaching as recorded in the Taittirīya Ṣamhitā "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह". The Arhatas do not subscribe to any of these views. According to them, each of these views covers only one individual aspect of reality and may be considered good only if it is taken in relation to the relevant aspect and not absolutely. It is this relative nature of the knowledge of reality that is conveyed though 'Saptabhangi'. As the name itself suggests, it has seven steps since the Arhata are convinced that there are only seven ways of combining the three predicates, taking them individually, in twos and all together.

3.3.4. Explanation of the view point of the Jains

The first four systems may be stated as follows : "May be a thing is"; "may be it is not"; may be it is and is not" and "may be it is inexplicable". Take for instance a flower

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i.e., rose. We may say it exists, it is a flower i.e., rose, but that it does not exist it is not jasmine. We must recognise four stand-points regarding this and everything. Material (Dravya), the place in which it is found (Kṣetra), the time in which it exists (Kāla) and the state in which it is (Bhāva). We may go forward and then say that it 'is' and 'is not'. These points should enable one to feel that when one says the "flower is", one does not mean that it only is as something but also that it is not as something else. The latter idea is only implicit and not explicit as the former is. The reverse is to be understood if one says, that 'it is not'. The third step would be a combination of these two statements and the importance attached to two elements in the predicate successively. The Arhata would answer in the affirmative if they are put the question whether these two would be predicated of the flower simultaneously though the normal answer would be in the negative. They add without any reservation that the predicate cannot be expressed in word of language. It is implied that the reality from one stand point is inscrutable. At the same time it is to be understood that the statment should not be taken to clash with what are known in logic as the Law of identity and contradiction.

3.3.5. CRITICISM OF THE RĀMĀNUJA SYSTEM

If Saptabhangi is taken as determinate there would be the violation of their stand 'सर्वं अनेकान्तम्', since it also becomes included in this all. When Saptabhanginyāya, is indeterminate, it should be pointed out when it itself is indeterminate and hence unauthentic, the indeterminative nature of all things cannot be established. Thus in both the

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ways they become noosed. If prameya, pramāṇa, pramāta and fruits are referred to as determinative, it would violate the tenet that "all are indeterminative". When they are indeterminative, what use would it serve ?

3.4.1. TEXT

तथा जीवस्य देहानुरूपपरिमाणत्वाङ्गीकारे योगबलात् अनेकदेहपरिग्राहकयोगि शरीरेषु प्रतिशरीरं जीवविच्छेदः प्रसज्येत। मनुजशरीरपरिमाणो जीवो मतङ्गजदेहं कृत्स्नं प्रवेष्टुं न प्रभवेत्। किञ्च गजादिशरीरं परित्यज्य पिपीलिका शरीरं विशतः प्राचीन शरीरसंनिवेशविनाशोऽपि प्राप्नुयात्। न च यथा प्रदीपप्रभाविशेषः प्रपाप्रासादाद्युदरवर्ति सङ्कोचविकासवांस्तथा जीवोऽपि मनुजमतङ्गजादिशरीरेषु स्यादित्येषितव्यम्। प्रदीपवदेव सविकारत्वेन अनित्यत्वप्राप्तौ कृतप्रणाशाकृताभ्यागमप्रसङ्गात्। एवं प्रधानमल्लनिबर्हणन्यायेन जीवपदार्थ दूषणाभिधानदिशाऽन्यत्रापि दूषणमुत्प्रेक्षणीयम्। तस्मात् नित्यनिर्दोष - श्रुतिविरुद्धत्वात् इदमुपादेयं न भवति।।

3.4.2. TRANSLATION

If the soul, as the Arhatas believe could have an extension befitting the body (it enters into), it should follow that in the case of ascetics experts in yoga, there is a possibility of their obtaining plurality of bodies and there is a differentiation of the soul for each of those bodies. While transmigrating, a soul of the human body would not fit in the huge body of an elephant. Further, when the soul of the elephant is to enter into that of an ant, it would certainly be unable to fill its former frame into the new one. More over one cannot take for granted that the soul successively resides only in the human or in any other body either contracting or expanding in the same way as the brilliance of a lamp could do depending upon the space available in

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a shed or in a spacious palace. But one can hardly imagine that the soul similarly finds its abode successively in the human, in the elephant or in any other body. Such a supposition implies that the soul being susceptible to modifications and as a result it would be non-eternal, would lose merits and also friction of good and evil actions. The present argument has put down the most important tenet very much resembling the defeat of the foremost of the wrestlers. Hence all other cardinal points are set aside. This doctrine does not uphold the eternal and infallible revelation and hence cannot be accepted as valid.

3.4.3. THE CRITICISM BY THE RĀMĀNUJA SYSTEM

If the soul is assumed to adopt that size of the body it enters into in its transmigration, an expert in yoga with his yogic power would enable himself to assume many bodies which phenomenon goes by the name 'कायव्यूह'. Since the self is Vibhu, though would have association with many bodies, he remains one only. If as Jainas contend, the soul is assured proportionate to the body. one may have to think of many chips of the same soul entering into many bodies. How can we say that the souls are divisible even like atoms ? If on the analogy of brightness of the lamp contracting and expanding depeding upon the space available, the self may have to be viewed non-eternal since it has also to contract and expand.

Even if one were to hold that the soul assumes a different condition through expansion and contraction, one cannot get over the inconsistency. For, the soul would then be subject to change with all its commitant imperfections like impermanance etc and hence wiv not be in any

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manner superior to material things like pot, table etc. The state of the soul in the state of release is permanent, as it has not to enter into another body and because the soul and its size are both eternal, its size on release is its natural size and it cannot vary in the state of bondage also. Hence the view of the Jainas that the soul is of the size of the body is untenable. One ought to recognise creation and destruction in the contraction and expansion and since the soul remains the same, one may have to attribute birth during some time and destruction at another time. In the first instance there would be birth without any action leading to it and immediately he would have to experience happiness or misery even without contributing to them. This would be contrary to the accepted experience. When there is destruction there will be no entity and one will have to account for the loss without encountering the friction of the actions. If such were to be the case with regard to the soul, an important category, the censure against such a contention would be advanced towards other categories also.

When the Arhatas do not treat Veda as authentic and when they do not accept Īśvara too, how to consider their Āgamas as authentic. When the foremost of the wrestlers, the captain of the wrestling team has undergone signal defeat, what to say about others ? Hence the stand of Arhats in recognising both existence and non - existence as simultaneous in the same object even as sunshine and shade, cannot be accepted as valid.

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3.5.1. TEXT

तदुक्तं भगवता व्यासेन, " नैकस्मिन्नसम्भवात् " (ब्र सू २२३) इति। रामानुजेन जैनमतनिराकरणपरत्वेन तदिदं सूत्रं व्यकारि। एष हि तस्य सिद्धान्तः - चिदचिदीश्वरभेदेन भोक्तृभोग्यनियामकभेदेन व्यवस्थिताः त्रयः पदार्थाः इति। तदुक्तम्

ईश्वरचिदचिच्चेति पदार्थत्रितयं हरिः।
ईश्वरश्चित इत्युक्तो जीवोदृश्यमचित्पुनः ॥इति॥

3.5.2. TRANSLATION

It is for this reason Vyāsa (Bādarāyāṇa) in his Vedānta sūtra " नैकस्मिन्नसम्भवात् (II-ī-३३) categorically dismissed the contention of the Arhatas. Rāmānuja while dismissing the theory of the Jainas while commenting on the relevant Vedanta sūtras (II-ī-३३; एवं चात्माकात्स्न्यम् II-ī-३४; नच पर्यायादप्यविरोधो विकारादिभ्यः and अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः (II.ī. ३४ and ३६) has pointed out pitfalls in their view. This has been his conviction - "There are three categories namely, Cit (self) Acit (matter) and Īśvara (the Lord) forming the triad of principles (त्रितत्त्व). They are enjoyer, enjoyable and controller respectively.

There is accordingly the Lord, the individual soul and visible world that is matter. These three have been recognised as entities in the Rāmānuja system.

3.5.3. THE STAND OF THE RĀMĀNUJA SYSTEM

Cit stands for self - individual soul ; he is enjoyer. Acit is matter which is for enjoyment and Īśvara dwells in both these as indweller (ईशावास्यमिदँ सर्वं यत्किञ्च जगत्यां जगत्-ईशावास्य-१). These three are mutually distinct though related and spiritual. These are reals.

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3.6.1. TEXT

अपरे पुनः - अशेष विशेषप्रत्यनीकं चिन्मात्रं ब्रह्मैव परमार्थः।

तच्च नित्यशुद्धमुक्तस्वभावमपि 'तत्त्वमसि' (छान्दोग्य ६।८।७)इत्यादि सामानाधिकरण्याधिगत जीवैक्यं बद्ध्यते मुच्यते च।

तदतिरिक्तनानाविधभोक्तृ भोक्तव्यादि भेदप्रपञ्चः सर्वापि तस्मिन् अविद्यया परिकल्पितः।

'सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयं (छान्दोग्य-६-२-१) इत्यादिवचननिचयप्रामाण्यादिति ब्रुवाणाः 'तरति शोकामात्मवित्' (छान्दोग्य-७-१-३) इत्यादि श्रुतिशिरः शतवेशेन निर्विशेष ब्रह्मात्मैकत्वविद्यया अनाद्यविद्यानिवृत्तिमङ्गीकुर्वाणाः -

'मृत्योः समृत्युमाप्नोति य इह नानेव पश्यति।'

इति भेदनिन्दाश्रवणेन पारमार्थिकं भेदं निराचक्षाणा विचक्षणं मन्याः तमिमं विभागं न सहन्ते।

3.6.2. TRANSLATION

The others (the followers of Śrī Śaṅkarācārya) however argue, that pure intelligence without any attributes, the absolute above is really existent. This absolute, the essence of which is eternal, pure, intelligent, and free and the individual soul are identified and this is learnt from the refrence to the same predication, ' That art thou '. This undergoes bondage and liberation. The universe of differences such as that of subject and object is formulated only through illusory imagination. This stand, Śankarites have taken understanding the Upaniṣadic passages like, in the beginning there was only one existent "O quiescent, there was no second". They maintain this and also advocate unity and identity of individual souls and the supreme soul who is attributeless absolute which remove illusion (avidyā) basing their views on hundreds of passages found in the

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Upaniṣads 'one who knows the real nature of soul, crossover sorrow'. They further reject any real plurality of things again drawing the statements from Upaniṣads which do not subscribe for any real plurality of things such as 'Death after death he, who looks upon this as manifold, transmigrates'. The self imposed wise man Śankarites do not admit of the categories like Cit, Acit and Īśvara.

3.6.3. THE STAND POINT OF ADVAITINS

The followers of Advaita advocate that it is only undifferentiated consciousness is Brahman. These Māyāvādins propound that Brahman is eternal, free from destruction and distinctions, pure, free from dirt, intelligent, ajaḍa, liberated and devoid of world. When by the principle of co-ordination, individual self does not become identified with the Absolute, as endorsed by the Mahāvākyas like 'तत्त्वमसि', the Absolute becomes bound. When once the individual self realises the identity of itself with the supreme, the Infinite also becomes free from shackles. All entities other than Brahman are governed by Avidyā. In the illusory universe, the enjoyer jīva, the enjoyable (भोग्य) śabda, sparśa etc. appear to be distinct from one another. The whole universe with its endless plurality exhibit difference like that between Īśvara and the beings, is universal. One body alone is ensouled. The other bodies are soul - less. The advaitins state that who ever regard the distinctions among the individual self, Brahman and the universe without realising the identity, is prone to be born again again. All distinctions are governed by illusion. This nescience has no beginning but is positive. It cannot be the absence of knowledge. This positive nescience above is natural Avidyā.

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The Advaitins do not accept the three entities namely, cit, acit and Īśvara. Cit denotes self who is the enjoyer. Acit is matter - enjoyable. Īśvara dwells in both as in dweller. These three triad is mutually distinct and spiritual. These are reals. But Māyāvādins do not subscribe for this triad. It is due to illusion, only one and the same Brahmin appears both as world and as the individual self.

3.7.1. TEXT

तत्रायं समाधिरभिधीयते - भवेदेतदेवं, यद्यविद्यायां प्रमाणं विधेत। नन्विदमनादिभावरूपं ज्ञाननिवृत्यर्थमज्ञानम्। 'अहमज्ञो मामन्यं च न जानामि' इति प्रत्यक्षप्रमाणसिद्धम्। तदुक्तम् -

अनादिभावरूपं यद्विज्ञानेन विलीयते।
तदज्ञानमिति प्राज्ञा लक्षणं संप्रचक्षते।। (चित्सुखी २/६) इति। न चैतत् ज्ञानाभावविषयं इत्याशङ्कनीयम्। को ह्येवं ब्रूयात् प्रभाकरकरावलम्बी भट्टदत्तहस्तो वा ?

नाद्यः -

स्वरूपपर रूपाभ्यां नित्यं सदसदात्मके।
वस्तुनि ज्ञायते किञ्चित् कैश्चिद्रूपं कदाचन।।
भावान्तरमभावो हि कयाचित्तु व्यपेक्षया।
भावान्तरादभावोऽन्यो न कश्चिदनिरूपणात्।।
इति वदता भावव्यतिरिक्तस्य अभावस्य अनभ्युपगमात्।

3.7.2. TRANSLATION

This may be counterposed thus : This could have been agreed to had there been any evidence in the Śruti to prove such illusion. There is no such illusion a beginningless identitiy, which could be removed by knowledge. "I am ignorant, I do not know myself, and the other too". This has been validated by the authority of perception.

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It has been stated as follows : "That which is existent from time immemorial and which gets sublated by knowledge, is called illusion". This has been enunciated by the wise. The Śānkarites argue that this perception should not be deemed as the absence of knowledge. Who can say this? could it be from the stand point of Prābhākaras or Bhāttas.

That cannot be first, because, according to them, by means of its own and by the form of another everlasting in the existent and non - exixtent, a thing gets recognised by some and at some times. Non entity is nothing but another entity due to some kind of association. No - entity is nothing but another entity, naught else, for naught else is seen. They do not recognise any entity beyond that entity.

3.7.3. THE VIEW OF ADVAITINS

The Advaitins regard Ajñāna as a positive factor (भावरूप). Their view is that Ajñāna is not a mere absence of knowledge, a negative concept as Viśiṣṭadvaita claim, but it must be considered a state preceding but terminated by knowledge. This theory according to them should be verified and established through perception, influence and scriptural statements.

It is well-nigh impossible to possess perceptual knowledge of the mere absence of knowledge since both are contradictory to each other. Hence perception will be the means to establish the positive nature of Ajñāna. The statments, 'I do not know'; "I do not know either myself or others", are of perceptual experience. The question arises whether this experience of Ajñāna is of a positive nature or of negative character. The Advaitins hold that the

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perceptual cognition involved here does not refer to the mere absence of knowledge but it indicates a positive concept because knowledge itself cannot know its own absence since both are incomplete. In case we are to know the absence of knowledge, first the knowledge will have to be known. If the knowledge of the object whose absence is to be ascertained is brought under consciousness, its absence cannot be explained at the same time. Further it cannot be held that the cognition of the absence of knowledge can be known though a proof other than perception. In the statement. 'I don't know myself as well as others', ignorance is known to be present at the time of cognition. When the person is put the question whether he knows he would reply 'I do not know'. This enables us to hold that the knowledge indicated by other pramāṇas is opposed to the non-existence of knowledge. This hastle could be overcome if Ajñāna is treated as a positive factor because a positive factor can be known by its own nature as against the negative factor which has to resort to the knowledge of the counter-correlate. In the statments 'I am ignorant etc.,' only a positive form of ajñāna is involved. Hence in the judgement. 'I do not know anything, ajñāna is positive and it is not the mere absence of knowledge whose cognition is hardly possible.

3.7.4. View of the The Prābhākara School

Could the absence of knowledge be accepted in the cognition of ignorance? If so, is it according to Prābhākaras or Bhattas this cannot be the opinion of the Prābhākaras. For, all substances have two forms depending on its own original form and in the modified form. Therefore they are

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cognised as being existent sometime and non-existence at other time. During the knowledge of the first the second, and while having the knowledge of the second, the knowledge of the first will have been experienced. In a mango fruit form, juice and smell are always existing. But knowledge will have sometime the form and at other time juice. Absence can never be an entity different from Bhāvāntara which alone is stated as 'abhāva' in order to substantiate the absence there in. It is not possible to treat Abhāva as an entity. If it is stated that there is the absence of pot, it is the very nature of the earth. If it be said ghaṭaprāgabhāva, it will be clay. Ghaṭadhvamsa means its broken parts. Ghaṭabheda may mean anything other than the pot. Thus non-existing elements of earth, day will be considered non-existing in common parlance. Of the existing and non-existing some will be considered eternal and certain other non-eternal. The first one means that which is indestructible i.e., till it has the support. Thus prābhākaras also have accepted the non-existence as Bhāvāntara only. That does not become - different substance.

3.8.1. TEXT

न द्वितीयः। अभावस्य षष्ठप्रमाणगोचरत्वेन ज्ञानस्य नित्यानुमेयत्वेन च तदभावस्य प्रत्यक्षविषयत्वानुपपत्तेः। यदि पुनः प्रत्यक्षाभाववादी कश्चिदेवमाचक्षीत तं प्रत्याचक्षीत 'अहमज्ञ' इत्यस्मिन्ननुभवे अहमित्यात्मनोऽभावधर्मितया ज्ञानस्य प्रतियोगितया च अवगतिरस्ति वा न वा अस्ति चेत्, विरोधादेव न ज्ञानाभावानुभवः। न चेत् धर्मिप्रतियोगिज्ञानसापेक्षो ज्ञानाभावानुभवः सुतरां न संभवति। तस्याज्ञानस्य भावरूपत्वे प्रागुक्तदूषणाभावादयमभावो भावरूपज्ञानगोचर एवाभ्युपगन्तव्य इति।।

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3.8.2. TRANSLATION

It cannot be the second. By employing sixth instrument of knowledge (Anupalabdhi) non-entry can be cognised. Knowledge may also be an object of inference and the absence of knowledge can never be an object of perception. If again, one is to contend that non-entry is perceptible and argue as above, it may be replied 'Is there or is there not in the consciousness 'I am ignorant' an apprehension of self as characterised by an absence and of knowledge as the thing absent or non-existent ? If there be such apprehension the consciousness of the absence of knowledge, which consciousness has to presuppose, knowledge of the subject and of the thing absent, cannot readily become ruled out. The Śānkarites further argue that in as much as the foregoing blocks do not occur, if ignorance be entitative, the consciousness, 'Iam ignorant', 'I do not know myself or other things' must be admitted to be familiar with entitative ignorance.

3.8.3. View of the Bhāṭṭa School of Thought

According to Bhāṭṭas also Ajñāna does not amount to the absence of knowledge. They consider the absence as a different substance (पदार्थान्तर).

Even then the perception 'अहमज्ञः' does not become the subject of the absence of knowledge. If knowledge be known through perception, the absence of knowledge could have become the subject of perception. In case this view is accepted, there would be the fallacy of अनवस्थादोष. Hence it should not be accepted. Knowledge should be considered self-luminous even like a lamp which does not become illuminated by another lamp. The Bhāṭṭas hold however

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that knowledge is supra senses. Though through perception, the absence of pot etc., could be known, the absence of knowledge which is not accessible to perception cannot be known. Therefore in the statement, अहमज्ञः one has to accept nescience as positive and the absence becomes accepted through Anupalabdhi which is the sixth proof. The object of knowledge then becomes the object of perception. This is answered thus : knowledge being supra senses becomes inferred rather than perceived. The Naiyāyikas consider the absence as perceptible. They who regard jnana as Anuvyavasāyagrāhya, get over the fallacy of Anavasthā, by this means. The first anuvyavasāya will be accepted through the second and the second through the third till about the experience lasts. Though the final one is not cognised, it becomes received for the previous one. Thus though the Paragata knowledge and indeterminate knowledge are supra senses, its Savikalpaka knowledge becomes the subject of perception.

If the perception अहमज्ञः is to be regarded as the subject of the absence of knowledge, following the Naiyāyikas, it should be stated as follows : अहमज्ञः according to the Rāmānuja system, 'Iam having the absence of knowledge', could we say that in this experience, the correlate of the absence of knowledge is there the knowledge of Ātman or not ? In the same way, in the experience of the absence of knowledge, is its opposite the knowledge of knowledge there or not ? If it be affirmative, though there be the absence of knowledge, the experience of jñāna cannot be there. If it be in the negative, though there be the absence of knowledge, its experience can never be obtained. Because, the knowledge of absence and the

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knowledge of the opposite of knowledge become its cause. When there is no cause, there cannot a positive factor, its co-existence with knowledge will not have any defect. Hence the statement अहमज्ञः is to be taken as a positive entity only.

3.9.1. TEXT

तदेतत् गगनरोमन्थन्यायितम्। भावरूपस्य अज्ञानस्य ज्ञानाभावेन समानयोगक्षेमत्वात्। तथा हि - विषयत्वेन आश्रयत्वेन च अज्ञानस्य व्यावर्तकतया प्रत्यगर्थः प्रतिपन्नो न वा ? प्रतिपन्नश्चेत्, स्वरूपज्ञाननिवर्त्यं तदज्ञानमिति तस्मिन् प्रतिपन्ने कथंकारं अवतिष्ठते। अप्रतिपन्नश्चेत्, व्यावर्तकाश्रयविषयशून्यमज्ञानं कथं अनुभूयेत ? अथ विशदः स्वरूपावभास एव अज्ञानविरोधी नाज्ञानेन सह भासत इत्याश्रयविषयज्ञाने सत्यपि नाज्ञानानुभवविरोध इति, हन्त, तर्हि ज्ञानाभावेऽपि समानमेतदन्यत्राभिनिवेशात्। तस्मात् उभयाप्युपगत ज्ञानाभाव एव 'अहमज्ञो मामन्यं च न जानामि, इत्यनुभवगोचर इत्यभ्युपगन्तव्यम्।

3.9.2. TRANSLATION

This kind of argument may be equated with the rumination of an animal fancied to be ruminating only on Ether. Because, an entitative ignorance is as much supposable as an absence of knowledge. Could any self-consiousness principle presented as an object and as a subject of nescience be deemed distinct from cognition ? If it be presented, how can ignorance continue when nescience of a thing could become dismissed by knowledge of its essence ? If it be not presented, even then how could there be consciousness of nescience which is neither subject nor object ? If it be contended further that a pure manifestation of the spiritual essence gets arisen only by the cognition opposed to ignorance or illusion. Hence alleged

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absurdity in the consciousness of ignorance accompanied with the consciousness of ignorance accompanied with the consciousness of its subject or object is ruled out. It could be argued against as follows : This consciousness of subject should arise then also in the absence of knowledge as per the definition given by the follower of Rāmānuja which definition is opposed to the view of Śānkarites. Therefore it must be recognised that the cognition 'I am ignorant' 'I know not myself and other things' should be understood as due to the absence of cognition which view is agreeable both to the Sankarites and the adherents of Rāmānuja system.

3.9.3. The Stand of the Rāmānuja system

The followers of Rāmānuja argue that perception does not prove that nescience is a positive entity. If it be considered so, and is held further that it is known through perception, the question naturally arises, they argue whether nescience manifests itself to perceptual cognition as opposed to it or as unopposed to it. If it be the former, the contradiction shown with regard to the view that nescience is a prior non-existence of knowledge would also set in regarding the present view. If nescience is held as opposed to knowledge, then its cognition evidently should presuppose the knowledge of its opposite namely, knowledge itself. If that knowledge be known, its nesceince which is opposed to it would never remain. Thus the perception of nescience becomes practically impossible.

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3.9.4. Criticism of Avidyā

It cannot be argued that nescience known through perception is only opposed to a particular knowledge and not to knowledge in common. That would be akin to the view that nescience is a prior non-existence of knowledge. The prior non-existence of knowledge is not opposed to the knowledge in common excepting for the particular knowledge, the prior non-existence of which knowledge is very much doubted. The second alternative that necescience is unopposed to knowledge is ruled out summarily. For, no such experience is ever possible and felt. In such judgement 'Iam ignorant', 'Iam a fool' etc the words मुग्ध and मूढ though positive in expression have negative connotation of nescience. These words do not have any time of negative particle and its absence does not give to the words the credit of being positive in connotation. Thus in both the alternatives, it is hardly possible to prove by means of perception that nescience is a positive entity.

3.10.1. TEXT

अस्तु तर्हि अनुमानं मानं - विवादास्पदं प्रमाणज्ञानं - स्वप्रागभाव व्यतिरिक्त स्वविषयावरण स्वदेशगतवस्त्वन्तरपूर्वकं अप्रकाशितार्थ - प्रकाशकत्वात्। अन्धकारे प्रथमोत्पन्नप्रदीप प्रभावत्। इति।

तदपि न क्षोदक्षमम्। अज्ञानेऽप्यनभिमताज्ञानान्तरसाधनेऽपसिद्धान्ता-पातात्। तदसाधनेनैकान्तिकत्वात्। दृष्टांतस्य साधनविकलत्वाच्च। न हि प्रदीपप्रभया अप्रकाशितार्थ प्रकाशकत्वं सम्भवति। ज्ञानस्यैव प्रकाशकत्वात्। सत्यपि प्रदीपे ज्ञानेन विषयप्रकाशसंभवात्। प्रदीपप्रभायास्तु चक्षुरिन्द्रियस्य ज्ञानं समुत्पादयतः विरोधिसंतमसनिरसनद्वारेण उपकारकत्वमात्रमेवेति अलमतिविस्तरेण।

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3.10.2. TRANSLATION

Śānkarites contend that the form of cognition in respect of illusion (nescience) could be inference as well since perception is controversial. According to them correct knowledge could have had for its antecedent another entity which may be very much different from mere prior non-existence of knowledge, which clouds the objects of knowledge, which becomes sublated by knowledge which occupies the place of knowledge very similarly as correct knowledge brightness on object not before making it shine like the light of a lamp emanating for the first time in darkness.

This argument also does not hold waters. In order to prove one illusion opponents require another illusion beyond it, which they do not subscribe for and a violation of their own tenets would be the resultant effect. If they do not prove it to be so, it may or many not exist. The example further more, is incompatible with the argument. For it cannot be the lamp that illumines the vitherto unilluminated object. It is only knowledge that illuminates and an illumination of objects may become possible by knowledge even without the lamp. The light of the lamp can at best only help the eye which makes the cognition possible through the disappearance of the obstructive darkness. That is all. Enough of elaboration.

3.10.3. ADVAITIN'S STAND

Advaitins contend that nescience is a positive entity and the same can be proved by inference also. All knowledge as established by one of the pramāṇas is preceded by a positive state of ignorance. This is variant

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from the earlier non existence of knowledge, which makes the object of knowledge not clear and which is present in the same place as knowledge. For, knowledge has the innate quality of manifesting things not revealed before, just as the light of a lamp when lit in darkness manifests the objects. The objects are not seen in darkness and the light of the lamp when it enables them to be seen. Akin to this is the case of nescience which is a positive entity in the sense that it hides the real nature of things. When once valid knowledge dawns the cover (आवरण) is removed and the real nature of the object becomes revealed.

3.10.4. Criticism by the Rāmānuja System :

This view is vehemently criticised by the followers of Rāmānuja. Nescience can never be proved through inferential knowledge. The syllogism advanced by the Advaitins has some drawbacks. In the proban 'अपक्राशितार्थप्रकाशकत्वात्, the meaning of प्रकाशकत्व is not at all clear. It may be understood in six ways. (i) being knowledge (ii) being the distinctive cause of knowledge (iii) being an aid to the sense organ (iv) being merely the cause of knowledge (v) being the cause of revelation (manifestation) (vi) being in a general way the cause of the empirical usage about the object either directly or indirectly. It can not be the first alternative since the problems would be faulty so far as the istance in cocerned, since the light of the lamp is no longer knowledge. The second alternative also becomes invalid since the probans would not be present in the subject of the syllogism. Further the light of a lamp cannot be a direct distinctive cause for it is only an aid to sense organs which cannot be the means of valid

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knowledge. Rāmānuja is very clear when he points out in his Śrībhāṣya that the function of manifesting what is not already manifest belongs only to the province of knowledge. The revelation of object does not rest on the removal of the impediment. On the other hand it involves the definition of objects which function knowledge only does. The light of the lamp at best serves as an aid to the presentation of the object by removing darkness. If the action of manifestation could be attributed to the aid, even sense organ could have that status.

3.11.1 TEXT

प्रतिप्रयोगश्च विवादाध्यासितमज्ञानं न ज्ञानमात्र ब्रह्माश्रितम् अज्ञानत्वात् शुक्तिकाज्ञानवदिति। ननु शुक्तिकाद्याज्ञानस्याश्रयस्य प्रत्यगर्थस्य ज्ञानमात्रस्वभावत्वमेवेति चेत्, मा एवं शङ्किष्ठाः। अनुभूतिर्हि स्वसद्भावेनैव कस्यचिद्वस्तुनो व्यवहारानुगुणत्वापादनस्वभावो ज्ञानावगति संविदपरनामा सकर्मकः अनुभवितुः आत्मनो धर्मविशेषः। अनुभवितुरात्मत्वमात्म-वृत्तिगुणविशेषस्य ज्ञानत्वमित्याश्रयणात्।

3.11.2. TRANSLATION

The arguments advanced by the adherents of the Rāmānuja system may be stated as follows : The illusion under consideration cannot be in Brahman. For, he is pure consciousness and so cannot have illusion akin to pearl oyster. If it is asked, ' has not the self conscious entity that underlies the illusion about the pearl oyster, got consciousness for its nature ? The reply given by them is " Don't have such apprehension. For, it is supposed that consciousness by its mere existence has the innate nature of creating conformity with usage about the name and notion of some object. Such consciousness is alo called

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knowledge, apprehension, comprehension, intelligence etc. which constitutes the soul, or knowledge, of that which acs and knows.

3.11.3. Criticism by the System of Rāmānuja

The followers of Rāmānuja system argue that if Brahman is said to have nescience, it is of the nature of knowledge i.e., pure consciousness or omniscient as the scriptural passage proclaim. In either case, it can possess nescience since Brahman is not the knower. Because, if nescience is something which can be removed by knowledge, it is imperative it should reside in the knower. Knowledge can remove nescience only when it resides in its locus. Brahman according to Advaitins is not the knower at all. Hence it can hardly be stated as being the locus of nescience. Further Brahman is selfluminous. According to the Śānkarites, nescience is removed by the knowledge of Brahman. Brahman which is of nature of knowledge is always self - luminous. Even like light and darkness it is opposed to nescience. How can nescience reside in it ? If Vṛttijñāna having for its content Brahman wards off nescience, Brahman will have to be considered as the object of that knowledge and therefore the way that in Brahman resides nescience cannot be accepted. Further, there is no distinction between these two types of jñāna, svarūpajñāna and vṛttijñāna.

3.11.4. THE STAND OF ADVAITINS

The view of Advaitins regarding the difference between svarūpajñāna and Vṛttijnāna must be made very clear in

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the situation. The Advaitins have recognised jñāna or knowledge in two distinct senses and in two distinct orders. If the first one is ontological referring to the absolute itself as constituting consciousness which is identified as svarūpajñāna which in upaniṣadic terms in सत्यं ज्ञानं, अनन्तं ब्रह्म (Taittirīya.II.i.3) the second one is epistemological referring to the emperical perspective when the absolute is viewed under limitations. This knowledge is identified as Vṛttijñāna or modifications of the inner organ (अन्तःकरण) as illumind by the Ātman or witness. Their different usages pertain to different orders of reality the Transcendetal (pāramārthika) and empirical (vyāvahārika). The Advaitins insist on keeping these two orders of Jñāna differently so as to avoid metaphysical error leading to all emperical or phenomenal conditions of existence. It is this error which is named superimposition on otherwise called Adhyāsa or nescience (Avidyā).

3.12.1. TEXT

ननु ज्ञानरूपस्यात्मनः कथं ज्ञानगुणकत्वमिति चेत्, तदसारम्। यथा हि मणिद्युंमणिप्रभृति तेजोद्रव्यं प्रभावत् रूपेणावतिष्ठमानं प्रभारूपगुणाश्रयः। स्वाश्रयादन्यत्रापि वर्तमानत्वेन रूपवत्त्वेन प्रभा द्रव्यरूपापि तच्छेषत्वनिबन्धनगुणव्यवहारा। एवमयं आत्मा स्वप्रकाशचिद्रूपचैतन्यगुणः।।

तथाच श्रुतिः - स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञान घन एव (बृह-४-५-२३) अत्रायं पुरुषः स्वयं ज्योतिर्भवति (बृह-४-४-६) न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते (बृह-४-४-३०) अथ यो वेदेदं जिघ्राणेति स आत्मा (छा-८-२२-४) योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः (बृह-४-३-७) एष हि द्रष्टा स्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः (प्र-४-६) इत्यादिका श्रुतिरपि,

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3.12.2. TRANSLATION

If it be asked, "How can the soul consisting of cognition have cognition as a quality?" the reply would be, this question has no grounding, for, as a gem, the sun and other luminous objects found in the form of light, are no substances in which light as quality inheres. Light, existing elsewhere in its usual receptacle and as a mode of things though a substance is still designated and accounted as a quality derived from determination by that substance. In the same way this soul, while it exists as a self - luminous intelligence, has also intelligence as its quality. The Upaniṣadic passage ' A lump of salt is always inside and outside as one entire mass of taste, so also is this soul inside and outside being an entire mass of knowledge." Herein the person is light there is no suspension of the knowledge of that which knows. He who knows smells this and so also this soul which consists of knowledge is the light within the hearer ; for the person is, the seer, the hear, one who tastes, smells, thinks, understands and does.

3.12.3 Explanation by the system of Rāmānuja

It may be asked whether it would be proper to consider the self which is of the nature of knowledge as substrate for another knowledge as its attribute. As the substance and attribute are of similar nature how can the substance serve as a substrate for the attribute? According to the system of Rāmānuja knowledge means that which reveals something (अर्थप्रकाशः). Whereas the self reveals itself, the attributive knowledge reveals objects. As both reveal something, the term jñāna refers to both. It is possible to think of two entities of the same nature as

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substance and attribute. The gems no doubt are luminous by name but still luminosity resides in them.

The question is asked that when prabhā itself is an entity, how can brilliance enmassed in a substance, like the sun could be in it. The aswer is स्वाश्रयात्. The flame of a lamp is of the same nature as its luminosity (prabhā) in so far as brilliance (Tejas) is common to both. All the same they are distinct as substance and attribute. They are not the same functionally, Where as the flame illumines itself, its luminosity, illumines itself and also other objects. Very similarly the finite self and its attributive knowledge despite their common features are distinct as substance and attribute - स्वस्यैव भासको दीपः स्वात्मनो अन्यस्य च प्रभा । एवं भेदोऽस्ति साम्येऽपि ज्ञानयोः धर्म - धर्मिणोः - (न्यायपरिशुद्धिः) The finite self constituted of Dharmi - jñāna (substentive knowledge) reveals itslef and not the outside objects. It knows whatever is revealed to it. But knowledge as the essential attribute of the self known to be धर्मभूतज्ञान (attributive knowledge) reveals not only itself but also the outside objects to the self but it does not know them.

3.2.4. The Views of the System of Rāmānuja

The self is the subject of knowledge (ज्ञाता). The knowledge which is an attribute (Dharma) of jīva is technically called as धर्मभूतज्ञान or attributive knowledge to differentiate it From the स्वरूपज्ञान (substantive knowledge) or knowledge that constitutes the very nature (स्वरूप) of the self. The basis for admission of the attributive knowledge is the Upaniṣadic text which states explicitly that jīva is the knower. This self which is of the nature of consciousness (विज्ञानात्मा) is verily the seer, one which touches, one which

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smells, one which bears and one who tastes (प्रश्नोपनिषद् - ४ - ९). The two terms विज्ञानात्मा and बोद्धा signify that the individual self is normally of the nature of consciousness but is also the knower or subject of knowledge. In order to uphold the static nature of the self, Dhrma bhūtajñāna is admitted (unchanging) because the changes take place only in respect of the attributive knowledge while the substrate remains unchanged.

The functional knowledge can be compared to a light which reveals the presense of an object but it does not know it. Though the self is ज्ञानस्वरूप , its spiritual nature cannot make it reveal the objects outside itself. In order to endorse the spiritual nature of the self, the Bṛhadāraṇyaka Upaniṣad refers to the self as mass of intelligence (प्रज्ञानघनं एव). In the same way as the mass of salt covers, inside, outside and the mid-region of water having become रसघनं , the self is also a mass of intelligence and covers. This implies that it is not all material in nature but only spiritual in its characteristics. Since it is non - material it is different from the physical body, sense organs, vital breath, mind and intellect.

That the self is self - luminous is also endorsed by the scriptural passage. The Bṛhadāraṇyaka Upaniṣad ४-४-९) states that the self in the state of dreamless sleep becomes self - luminous. Based on the teachings of Upaniṣads, the Vedāntasūtra declares, the self is a knower ज्ञोऽत एव individual self is a knower and not either mere knowledge as the ' Advaitins contend on non - sentient (जडस्वरूप) as the Naiyāyikas hold - अयमात्मा ज्ञातृ स्वरूप एव न ज्ञानमात्रं नापि जडस्वरूपः - ŚrīBhāṣya.

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3.13.1. Text

न च अनृतेन हि प्रत्यूढाः (छान्दोग्य ८ ३ २) इति श्रुतिरविद्यायां प्रमाणमित्याश्रयितुं शक्यम्। ऋतेतरविषयो हि अनृतशब्दः। ऋतशब्दश्च कर्मवचनः। "ऋतं पिबन्तौ" (का-३-१) इति वचनात्। ऋंत कर्मफलाभिसन्धिरहितं परमपुरुषाराधनवेषं तत्प्राप्तिफलम्। अत्र तद्व्यतिरिक्तं सांसारिकाल्पफलं कर्मानृतं ब्रह्मप्राप्तिविरोधि। "य एतं ब्रह्मलोकं न विदन्ति अनृतेन हि प्रत्यूढाः" इति वचनात्।।

3.13.2. TRANSLATION

It should be presumed that the scripture also endorses the existence of the cosmical illusion, In the text, the phrase "enveloped in untruth (Anṛta). the word Anṛta denotes that which is other than Ṛta (truth) which has a passive sense as it appears in the line "Drinking Ṛta". Where, it means work done without aspiring for any reward and having for its reward only the attiainment of the Bliss of the Supreme being by way of propitiating him. In the line under consideration, untruth (Anṛta) refers to the evanescent fruit that one can enjoy while undergoing transmigration as opposed to that fruit resulting from the propitiation of the supreme, setting aside the temporal fruit standing in the way of the attainment of the supreme, The text comes to mean ' those who do not find the supreme abode are enveloped in untruth'.

3.13.3. The Criticism by the system of Rāmānuja

The Advaitins hold that the scriptural statements also support that ajñāna is a positive entity. One of such statements is अनृतेन हि प्रत्यूढाः। तेषां सत्यानां सतां अनृतं अपिधानम् - " Hidden by what is not true etc. of them which one true

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nature is covering". But the scriptural texts do not lend any support to their view point. The text quoted by the Advaitin to support his view does not support their view of inexplicability of ajñāna. An entity is either real or unreal but an entity which is not regarded as real or unreal does not exist. In the scriptural text quoted above, the word अनृत (untrue) does not refer to the inexplicable but it denotes only karma or such actions as contributive of the cotraction of knowledge. Anṛta means that which is different from Ṛta. Ṛta denotes such actions which aim at the worship of that supreme and thus allow the devotee to realise the ultimate goal. This is evident from such statement" enjoying the Ṛta etc. The anṛta denotes actions of a different type, aiming at worldly fruits which attitude nullifies the realization of Brahman. This idea is in consonance with the statement.

न सुकृतं न दुष्कृतं सर्वे पाप्मानः अतो निवर्तन्ते - They do not reach the Brahman world since they are lured away by anrta '. Anṛta refers to sin which hinders spiritual progress.

3.14.1. Text

. मायां तु प्रकृतिं विंद्यात् (श्वेताश्वतर-४-२०) इत्यादौ माया शब्दो विचित्रार्थसर्गकरत्रिगुणात्मकप्रकृत्यभिधायको न अनिर्वचनीयाज्ञानवचनः।

' तेन माया सहस्त्रं तच्छंबरस्याशु गामिना।
बालस्य रक्षता देहमेकैकांशेन सूदितम्।।

(विष्णुपुराण-१-१६-२०)

इत्यादौ विचित्रार्थसमर्थस्य पारमार्थिकस्यैव असुराद्यस्त्रविशेषस्यैव 'माया' शब्दाभिधेयत्वोपलम्भात्। अतो न कदाचिदपि श्रुत्या अनिर्वचनीयाज्ञानप्रतिपादनम्।।

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3.14.2. TRANSLATION

In such Upaniṣadic passage as, "Let him know illusion (Māyā) to be the primary generating cause (प्रकृति), the term 'Māyā' refers to that cause which consists of three qualities (guṇas) and which gives rise to the diversified world. It does not denote the inexplicable illusion as fancied by the Śānkarites. In the verse cited above,

'By them, the defender of the child's body, moving swiftly (like a hawk) The thousand illusions, of the ruffain descended upon'. The word 'illusion' denotes the really existent weapon of the demon which was capable of projecting diversified creation. The scripture never speaks of the inexplicable illusion.

3.14.3. THE STAND OF ADVAITINS

The Advaitins explain the doctrine of Māyā as the principle of explanation of the world. Their stand is that the world from the stand point of the highest reality, is unreal and a semblance only and it is an imagined appearance very much alike the appearance of a mountain in the waters of the lake. It is the result of Adhyāsa, due to beginningless nescience. This is only a psychological empirical explanation of experience. It is often said that the experience is as much unreal, for Brahman is the only reality. Śaṅkara is of the opinion that the adhyāsa and the consequent appearance becomes possible because of the cognitive structure of the individual i.e., the adjunct (उपाधि) by means of which one acribes to Brahman what he is not. The question is whether there is any evidence at all (प्रमाणानुपपत्ति)

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3.14.4. Criticism of the Rāmānuja System

The Nyāyasiddhāñjana of Vedānta Deśika observes that it is called Māyā since it serves as an instrument for the creation of variegated objects 'विचित्र सृष्ट्युपकरणत्वात् माया'. The word 'माया' does not connote any idea of being unreal or false but it denotes that power capable of generating amazing effects. Prakrti is capable of creating wonderful effects and is therefore called Māyā. In the 'Śvetāsvatara upaniṣad is stated, that the Lord, the Māyin creates through the power this world and that the souls are bound in it by Māyā. The word here denotes Prakṛti which has been the cause of thes amazing creation and the lord is referred to as Māyin because he possessed the power and not because of nescience on his part. It is the finite self that becomes bound by this Māyā as the text itself propounds. Again in the Bṛhadāraṇyaka, there is a statement ' The lord became many by his Māyā and the reference is to the lord's manifold powers. In the Bhagavadgītā also we find reference to the word in the stanza.

दैवी ह्येषा गुणमयी मम मायां दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते।। ७-१८

माया is said to consist of three guṇas and therefore refers to prakrti, so it becomes very clear that both śruti and smṛti do not promulgate nescience which is neither real nor unreal. Such an entity is not found in the purāṇas too.

3.15.1. Text

नाप्यैक्योपदेशान्यथानुपपत्या। "तत्त्वं" पदयोः सविशेषब्रह्माभिधायित्वेन

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विरुद्धयोः जीवपरयोः स्वरूप्यैक्यस्य प्रतिपत्तुं अशक्यतया अर्थापत्तेः अनुदयदोषदूषित्वात्। तथा हि तत्पदं निरस्तसमस्तदोषं अनवधिकाति-शयासंख्येयकल्याणागुणास्पदं जगदुदय विभवलयलीलं ब्रह्म प्रतिपादयति। "तदैक्षत बहुस्यां प्रजायेय" (छान्दोग्य-६-२-३) इत्यादिषु तस्यैव प्रकृतत्वात्। तत्समानाधिकरणं 'त्वं' पदं च अचिद्विशिष्टजीवशरीरकं ब्रह्माचष्टे। प्रकारद्वयाविशिष्टैकवस्तुपरत्वात् सामानधिकरण्यस्य।

3.15.2. TRANSLATION

The scripture does not at all speak of an inexplicable illusion. The cosmical illusion cannot be inferred from such statements like " That art Thou ", for, those words do not teach unity but indicate only a conditionate supremebeing. One fails to understand by the words the essential unity of the mutually diverse entities, supreme being and the individual soul. In case one were to suppose that they are identical, there would be a fallacy of "Excluded Middle". The term ' That denotes the supreme self free from all imperfections but of possessing abundant auspicious qualities innumerable in number, limitless excellences and who deems the creation, sustentation and involution (लय) of the universe as only a pastime. In the same way, 'in the statement,' That desired, let me be many, let me bring forth the word, 'Thou' refers to the same entity as the word 'That' i.e., the supreme being characterised by consciousness and having the individual souls for his body. A reference to the same object signifies onething only determined by two modes.

3.15.3. CRITICISM

If it is held that nescience could be established through अर्थापत्ति, even that cannot be accepted. The Mahāvākya, 'तत्त्वमसि' speaks of identity that lies between Brahman and

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finite soul. If they are not different there can arise no question of identity. Hence there arises a need for recognising them as distinct from one another. Then through Anyathānupapatti (logical untenability) the knowledge of the distinction arises and inexplicable nescience could be established. If it is argued that through Arthāpatti, the positive entity nescience becomes possible, it is challenged that Arthāpatti does not become compatible here. 'तत्त्वं' cannot indicate identity between the finite self and infinite self for they are opposed. These two words speak determinate Brahman - In the same way as principle of co-ordination could be applied in the statement, ' नीलो घटः ' the principle could be applied here too and hence there can be no possibility of अर्थापत्ति being applied. The word तत् denotes Brahman who is free from all defects but who possesses infinite auspicious qualities. It denotes also creation, sustentation and destruction of the universe which form its sport (लीला) such parabrahman said, ' I myself shall have varigated forms of cit and acit. Hence I shall have first ' samaṣṭi form ', which forms the primary resolve of Brahman and this desire is compatible only when Brahman is free from all flaws but full of excellences. Such determinate Brahman alone becomes denoted by the word 'तत्'. Similarly the word 'त्वं' refers to Acit and denote Brahman having the self as his body. That cannot be merely finite self. Though the substance be single, there are two modes. In the example नीलो घटः the word नील denotes the qaulitative substance. The word घट signifies the quality of being a pot which is a qualitative thing. Though there be distinction of mode, the substance remains one only and the principle of co-ordination applies in such instances. So also here though there be difference in modes in तत्त्वं entities.

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3.16.1. Text

ननु "सोऽयं देवदत्त इतिवत्" तत्त्वमिति पदयोः विरुद्धभागत्यागलक्षणया निर्विशेषस्वरूपमात्मैक्यं सामानाधिकरण्यार्थः किं न स्यात्? यथा सोऽयं इत्यत्र तच्छब्देन देशान्तरकालान्तरसम्बन्धीपुरुषः प्रतीयते। इदं शब्देन च संनिहितदेशवर्तमानकालसम्बन्धी। तयोः सामानाधिकरण्येनैक्यं अवगम्यते। तत्र एकस्य युगपद्विरुद्धदेशकालप्रतीतिः न सम्भवतीति द्वयोरपि पदयोः स्वरूपपरत्वे स्वरूपस्य चैक्यं प्रतिपत्तुं शक्यम्। एवं अत्रापि किञ्चिज्ज्ञत्वा सर्वज्ञत्वादि विरुद्धांश प्रहाणेनाखण्डस्वरूपं लक्ष्यते।।

3.16.2. TRANSLATION

Advaitins may argue - ' why should any reference to the same object in the words 'That art thou' be deemed as undifferentiated essence, the unity of souls. These words namely 'That' and 'Thou' have a reciprocal implicated power by abnegating opposite portions of their meaning akin to the statement ' This is that Devadatta '. In these sentence, the word 'That' taken in relation to a different time and place and the word 'This' is taken with reference to the present time and 'This' is taken with reference to the present time and place. Through predication is known that both ar one and the same. As one and the same thing cannot at the same time be taken as being in different time and place, the two words 'This' and 'That' should refer to the essence and not to the accidents of time and place. Thus unity can be known. Similarly in the statement, 'That art thou', invisible essence is implicated by foregoing contradictions in the denotation namely, finite soul and (finite cognition) individual soul (individual congnition).

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3.16.3. ADVAITINS VIEW

The Advaitins hold that there is a distinction between the Brahman knowledge and that of the Vṛttijñāna so far as their effects are concerned very similar to the cases of the knowledge by acquaintance (Abhijñā) and knowledge by recognition (प्रत्यभिज्ञा). The first one (अभिज्ञा) which may be expressed in the form of judgement. ' He is Devadatta ' does not remove the illusion, that he is not Devadatta, while the second one ' which may be expressed in the judgement, '. He is that Devadatta there would be information of the identity of the person with the one previously seen and this is capable of removing that illusion. Similarly the Brahman knowledge and the Vṛttijñāna which remain the same so far as the content is concerned i.e., Brahman, the second one would remove nescience in as much as it is of the form" I am that Brahman (सोऽहं).

3.16.4. CRITICISM AND EXPLANATION

According to the adherents of Rāmānuja that this distinction does not hold waters so far as Abhijñā and pratyabhijñā are concerned. The distinction is only apparant in the regard to the objects manifested by them. Pratyabhijñā refers to the distinctive nature of the object in the form सोऽहं and Abhijñā refers only to the object in general as असौ . Therefore the contents of these two types of knowledge are very much different. In the case of Svarūpajñāna and the Vṛttijñāna, no such differences can be recognised. The knowledge of Brahman in both the cases remains the same. If any additional feature were to be admitted in the latter, is would affect the nature of

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Brahman and Brahman becomes qualified. If it were to be deemed illusory, the knowledge itslef would be illusory and hence world illusion can not be dismissed.

The contention of Advaitins is that by discarding the contradictory element, the statement ' तत्त्वं ' may forsake the qualities and then the identity of indeterminate Ātman becomes possible, through the application of the principle of co-ordination. In the phrase सोऽयं, the word सः denotes the being who is away from the region and during that time. The word इदं of अयं denotes the person nearby. By co-ordinating these two, identity of the finite self and the infinite soul becomes possible. Being distinctive, far and near in two regions, a person cannot exist simultaneously. In the same way at two times of present and past, one who is distinct and different cannot be found in one time. Therefore with the negation of attribute, since only one form remains over the identity of form is gained. Similarly the individual soul and the Infinite may be viewed as identical. Since unity of import is assumed, there is no error in resorting to secondary meaning, such is the case in the judgement 'This is that Devadatta'.

सः इति चेत्, विषमोपन्यासः। दृष्टान्तेऽपि विरोधिवैधुर्येण लक्षणागन्धासम्भवात्। एकस्य तावद्भूतवर्तमानकालद्वयसम्बन्धो न विरुद्धः। देशान्तरस्थितिर्भूता। संनिहितदेशस्थितिः वर्तत इति देशभेदसंबन्धविरोधश्च कालभेदेन परिहरणीयः। लक्षणापक्षेऽपि एकस्यैव पदस्य लक्षकत्वाश्रयेण विरोधपरिहारे पदद्वयस्य लाक्षणिकत्वस्वीकारो न सङ्गच्छते। इतरथा एकस्य वस्तुनः तत्तेदंता विशिष्टत्वावगाहनेन प्रत्यभिज्ञायाः प्रामाण्यानङ्गीकारे स्थायित्वासिद्धौ क्षणभङ्गवादी बौद्धो विजयेत। एवमत्रापि जीवपरमात्मनोः शरीरात्मभावेन तादात्म्यं न विरुद्धमिति प्रतिपादितम्।। जीवात्मा हि ब्रह्मणः शरीरतया प्रकारत्वात् ब्रह्मात्मकः। " य आत्मनि तिष्ठन् आत्मनोऽन्तरोयमात्मा न वेद यस्यात्मा शरीरं इति श्रुत्यन्तरात्।

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3.17.1. TRANSLATION

This view is untenable. For, there is no opposition between 'This' and 'that' in the example cited and as a result there is hardly any chance for secondary meaning (Lakṣaṇa). This and that are used only in the denotative capacity. Just because one object has connection two times in the past and in the present, it will not involve any contradiction. Any contradiction that seemingly arise out of relation to different place could be forsaken by a supposed variance in time, the existence in the remote place considered as past and the existence in proximity as present. Even granting as Śānkarites hold that supposed contradiction could be avoided by assuming one term of the two 'That' or 'Thou' to be secondarily used, it should not be deemed essential to accept both the words as implicative. If it were to be granted that one thing may be recognised with the concommitant assurance that it differs as this and as that permanence in things cannot be accepted the Buddhistic tenet of a momentary state of things will be victorious. The followers of Rāmānuja have laid down that there is hardly any contradiction in the identity of the individual soul and the Supreme being. For, the individual soul is the body and the supreme being the soul. The individual soul which forms the body of the Supreme, is a form of the latter and hence identical with the supreme. according to another scriptual statement" who abiding in the finite soul, controls the soul, who knows the soul, of whom the soul is the body".

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3.17.2. Criticism and Explanation

This reference to the situation is erroneous. There is not even the slightest provision for the secondary meaning, in the case of the proposition. This is he, that Devadatta. This is due to the fact that there is no contradiction in the primary meaning. The same individual can, without any contradiction, be associated with actions in the past and in the present. Presence in the immediate nearness is an event of the present. As such there can be no contradiction involved in positing the identity of the individual associated with activities of the past and present. The association with two different places is free from contradiction on account of the difference in the time of such association. Even if the secondary meaning considered, both the terms should not be understood in that implied manner, because adoption of the secondary meaning for one of the terms would resolve the contradiction. There is no secondary meaning in the instance under consideration. The absence of the secondary meaning follows from the fact that no contradiction is involved in the association of an entity with a different point in space or a past instant and its association with another point at the present instant.

Thus even in this aphorim "That art thou", Brahman the cause of the universe being the Self of the finite self (जीव), as its Inner ruler, involves no contradiction. It is such unification of the import of terms in their natural signification that is brought out in co-ordinate predication (सामानाधिकरण्य). The reference to the identity of the pure substratum, through the rejection of the natural significance of the co-ordinate terms, cannot be the meaning of co-ordinate prediction. Mahābhāṣya defines this principle as,

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"The significance of an identical entity by several terms which are applied to that entity on different grounds". The explanation given in the Rāmānuja system fits into this definition.

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UNIT 4
RĀMĀNUJA DARŚANA
TEXT - 2

Structure

4.1 TEXT पाठ्यभागः -

4.19 GLOSSARY OF WORDS

4.20 SELF CHECK QUESTIONS :

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UNIT 4
RĀMĀNUJA DARŚANA
TEXT - 2

4.1. TEXT पाठ्यभागः -

अत्यल्पमिदमुच्यते। सर्वे शब्दाः परमात्मन एव वाचकाः। न च पर्यायत्वम्। द्वारभेदसम्भवात्। तथा हि जीवस्य शरीरतया प्रकारभूतानि देवमनुष्यादि संस्थानानीव सर्वाणि वस्तूनि इति ब्रह्मात्मकानि तानि सर्वणि। अतः

देवो मनुष्यो यक्षो वा पिशाचोरगराक्षसाः।
पक्षी वृक्षो लता काष्ठं शिला तृणं घटः पटः।।

इत्यादयः सर्वे शब्दाः प्रकृतिप्रत्ययययोगेनाभिधायकतया प्रसिद्धा लोके तद्वाच्यतया प्रतीयमानतत्तत्संस्थानवद्वस्तुमुखेन तदभिमानिजीवतदन्तर्यामि परमात्मपर्यन्तसंघातस्य वाचकाः। देवादिशब्दानां परमात्मपर्यन्तत्वं उक्तं तत्त्वमुक्तावल्यां चतुर्थसरे -

जीवं देवादिशब्दो वदति तदपृथक्सिद्ध भावाभिधाना
न्निष्कर्षाभावयुक्तात् बहुरिह च दृढो लोकवेदप्रयोगः।
आत्मासम्बन्धकाले स्थिरनवगता देवमर्त्यादिमूर्ते
र्जीवात्मानु प्रवेशाज्जगतिविभुरपि व्याकरोन्नामरूपे।।

तत्त्वमुक्ताकलापे -4-82।।

इत्यनेन देवादिशब्दानां शरीरविशिष्टजीवपर्यन्तत्वं प्रतिपाद्य "संस्थानैक्याद्यभावे" (त -4-84) इत्यादिना शरीरलक्षणं दर्शयित्वा, "शब्दैःस्तन्वंशरूपप्रभृतिभिः (त -4-85) इत्यादिना पद्येन सर्वेषां शब्दानां परमार्थपर्यन्तत्वं प्रतिपादितं, तत्सर्वं तत एव अवधार्यम्। अयमेवार्थः समर्थितो वेदार्थसङ्ग्रहे नामरूपश्रुति व्याकरणसमये रामानुजेन।

4.1.2. TRANSLATION

A very little indeed is what is to be deliberated. All words speak of the supreme being only. They are not synonymous. A variety of difference could be possible. Thus

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all entities possessing organs, divine, human etc., are forms of individual souls. All things form the body of the Supreme being and hence are identical with the Supreme being as previously enunciated. Deities, men, yakṣa, piśāca, serpents, demons, birds, trees, creepers, wood, stone, grass, jar, cloth - all these and also other words whatever be their nature and form which are very common with mankind, becoming denotative with their substantive and suffix denote the individual souls which provided to them the requiste body and the whole gamut of things ending with the Supreme being who resides in all things as Ruler within. Tattvamuktavali states that all deities an all other words signify the Supreme being only.

God and also other words speak of the soul no other than 'that' called the established entity. There is much significant and unequivocal exemplification in common parlance and in the scriptures. Nothing is possible to exist without having relation with the Supreme either among dieties, men or the rest. The infinite has affected a diversified names and forms to the objects, having inhered in them.

In these words, the author has pointed out that all words signify deities and the rest denote His body and show in the words "no unity in systems" etc., the features of body and show in the words "by words, which are substitute for the essence of things that it establishes that nothing is different from the Infinite Lord. The author has laid down in verses, an important feature of the essence that all words ultimately refer to the supreme self only. The same idea has been emphatically stated by Rāmānuja in his Vedārthasangraha when the analysis of the Vedic text pertaining to names and form is offered.

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4.2.1. EXPLANATION

Brahman is in the causal state when its body comprises of the individual selves and physical matters in their subtle condition not distinguishable by distinctions of name and form. Brahman having as its body, through individual selves and nature, in their gross manifested condition distinguished by distinctions of names and forms is in the state of effect. Therefore all Vedic terms denote their respective referents of reference in such a way that the denotion extends upto the Highest self. The Supreme Brahman brought forth the various beings and applied them as before as names to those beings, which have their existence in Brahman. All terms are denotative of the Supreme who is qualified by inanimate nature and individual selves.

4.3.1. TEXT

किञ्च सर्वप्रमाणस्य सविशेषविषयतया निर्विशेषवस्तुनि किमपि प्रमाणं समस्ति। निर्विकल्पकप्रत्यक्षेऽपि सविशेषमेव वस्तु प्रतीयते। अन्यथा सविकल्पके सोऽयमिति पूर्वप्रतिपन्नप्रकारविशिष्टप्रतीत्यनुपपत्तेः।

4.3.2. TRANSLATION

Further every aspect of evidence has some determinate object and there can hardly be any evidence of an undetermined reality. Even in indeterminate perception, it is a determined thing that is cognised. Otherwise in determinate perception, there arises no cognition characterised by an already presented form.

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4.3.3. Criticism of the Advaitins view

The followers of Rāmānuja are of the opinion that if the entire nature of Brahman shines by itself (कृत्स्नं सर्वदा स्वयमेव प्रकाशते) as the Śankarites hold, then it would be hardly possible that the properties of anything else could be superimposed upon it. It is for this reason the Advaitins think of postulating nescience that is supposed to conceal the Real. It is again for this reason, they hold that spiritual knowledge destructive of the world-illusion, must be about that part of Brahman which is concealed. Otherwise it cannot destroy the illusion. If one is to admit some one differentiating attribute characterising pure knowledge and admit that in this attribute is cannoted by the word which stands for the supreme, the logical reasoning is that the supreme characterised by all the attributes, endorsed by all the scriptual references, must be accepted. Hence there is no proof for an undifferentiated reality.

4.3.4. EXPLANATION

While perceiving indeterminate object, its characteristics do become apprehended. If it be not so, in determinate perception the recognition of the characteristics would not occur as in the perceptual judgement. "This is that Devadatta". The characteristics such as "cowness" are of the nature of the form of the objects. In the state of indeterminate perception also, objects are apprehended as characterised by their forms as in the perceptual judgement 'This of this character'. In the second and later apprehensions the commonness of the same form to other objects is cognised. The second and later perceptions are termed determinate, since in them one would grasp the

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possession of the same form as in their characteristic by many objects. For this reason only, the contention that both the difference and identity of things, thus positing the self-contradicting two foldedness of reality, stands dismissed. Form being the mode of a substance, is quite different from its substantive essence. Since it happens to be a mode, it cannot and does not remain independent of its substantive substration. Since it forms a mode, it is cognised independently of the substance of which it is the mode. These are the reasons for not affirming two fold character as unity and difference in reality.

4.4.1. TEXT

किञ्च 'तत्त्वमसि' आदि वाक्यं न प्रपञ्चस्य बाधकम्। भ्रान्तिमूलकत्वात्। भ्रान्तिप्रयुक्त रज्जुसर्पवाक्यवत्। नापि ब्रह्मात्मैकज्ञानं निवर्तकम्। तत्र प्रमाणभावस्य प्रागेवोपपादनात्। न च प्रपञ्चस्य सत्यत्व प्रतिष्ठापनपक्षे 'एकविज्ञानेन सर्वविज्ञान' प्रतिज्ञा व्याकोपः। प्रकृतिपुरुषमहदहङ्कारतन्मात्र भूतेन्द्रियचतुर्दशभुवनात्मकब्रह्माण्ड तदन्तर्वर्ति देवमनुष्यस्थावरादि सर्वप्रकार संस्थानसंस्थितं कार्यमपि सर्वं ब्रह्मैवेति कारणभूतब्रह्मात्मा ज्ञानादेव सर्वविज्ञानं भवतीति एकविज्ञानेन सर्वविज्ञानस्य उपपन्नतरत्वात्। अपि च ब्रह्मव्यतिरिक्तस्य सर्वस्य मिथ्यात्वे सर्वस्य असत्त्वादेव एकविज्ञानेन सर्वविज्ञानप्रतिज्ञा बाध्येत। नामरूपविभागानर्हसूक्ष्मदशावत् प्रकृतिपुरुषशरीरं ब्रह्मकारणावस्थम्। जगतस्तदापत्तिरेव प्रलयः। नामरूपविभागविभक्तस्थूलभावश्च सृष्टिरित्यभिधीयते। एवं च कार्यकारणयोरनन्यत्वमपि आरम्भणाधिकरणे प्रतिपादितमुपपन्नतरं भवति।।

4.4.2. TRANSLATION

The adherents of Rāmānuja system argue that there is no absurdity on the hypothesis which enunciates the reality of the universe in affirming that by a cognition of

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one there would be cognition of all things. It can be easily shown that the nebulae (Brahmāṇḍa) having the primary cause (prakṛti), Person, Mahat, Ahaṅkāra, Tanmātra, five elements and the organs of sense action, fourteen worlds, gods, animals, men, immovable things that exist within it, is only an effect as ureation, and that from the mere cognition of Absolute Spirit as the projecting cause, there arises cognition of all things. This is what is implied in the statement, 'by cognition of one, everything else is cognised'. Further, if all else than the Absolute were to be deemed unreal, then all being non-existent, it would follow that by one cognition, all cognition would be sublated.

It is laid down further that the involution is when the universe, the body whereof consists of souls and matter returns to its subtle state not amenable to any division by names and forms, existing in the absolute which is the emanative cause. The creation is the gross condition of the Absolute Self, the body whereof is soul and matter divisible into different names and forms. Thus the identity of cause and effect laid down in the Brahmasūtras in the portion of origination can be easily expatiated.

4.4.3. The Advaitin's Stand

The Advaitins argue by taking into consideration "यथा सौम्य, एकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातँ स्याद्वाचारंभणं विकारं नामधेयं मृत्तिकेत्येव सत्यम् (ch: 61-4) that modifications and names have no basis except mere words and what is indicated there as the cause, is the only reality and all else is unreal. But it is criticised on the groud that the judgement तत्त्वमसि does not involve the obstruction of the world because according to Adviata, everything other than Brahman is nescience. If

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a lunatic calls the real rope, a serpent, who will take it as real. In the same way the knowledge of identity of the finite self and the Supreme does not hold waters. It has been already proved that there is no entity like nescience. Differentiation is clearly perceptible and it cannot be concealed at all. In the Advaita, the entire world is super imposed on one and the only real Brahman and hence the statement that the knowledge of one leads to the knowledge of all holds good only when the identity of the finite self and the Supreme is agreed to.

This contention is criticised vehemently by the adherents of the Rāmānuja system. It must be contextually understood that the pupil on hearing the above statement becomes confounded and therefore he asks the father teacher-about the possibility of the knowledge of one entity leading to the knowledge of all. The teacher replies that if one substance understood through actual modifications, a plurality of real forms, then the knowledge of that one substance leads to the knowledge of its modifications, for there is continuity of substantive essence, though they have forms different from the causal form. It is only to explain this principle, the illustration under consideration is offered. It does not deny differentiation as is alleged by the Advaitins. The statement simply means, 'Through speech' means through practical use commencing with verbal reference. 'Ārambhaṇa' means 'association'. The clay having the form of a lump has a different name and different uses. The same clay having the form of a pot etc., for example, has different names and different uses. Even the samy clay-substance takes different purposes. Thus the substance clay is real throughout. Thus this possibility of knowing one

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thing by knowing another is examplified.

The same causal substance is called effect by moving into a different state. On this ground, the knowledge of 'one' leading to the knowledge of 'all' was substantiated above. This explanation is countered as follows : out of the efficient, material and instrumental causes a new substance, a new composite entity, other than all the causal factors emerges. The entity that constitutes the effect is as a result, different from the entity forming the cause. Hence the knowledge of cause, can in no way lead to the knowledge of the effect. But this has no basis. For, the causal substance undergoes a change or enters into a new state of being according to all theories including the present one asserting the emergence of a new substance. This movement of the causal substance into a new state can itself account for three factors; the unity of the effect; its having a new name and its capacity to serve a new purpose to account for which the emergence of a new entity is posited. Further no new substance is observed in the effect. The new one is the constitutive element only in a new state of being. It is for this reason it is held that the cause itself passes into a new state of being constitutes the effect.

4.4.4. EXPLANATION CONTINUED

The word prakṛti implies that which gives rise to modification. It has various evolutes such as Mahat, Ahaṇkāra, etc., Prakṛti with all these modifications governed by three guṇas sattva, rajas and Tamas form the body of Brahman. This is subtle body. The entire Brahmāṇda forms the gross body Brahman. The import of chāndogya statement is that the knowledge of subtle form

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leads to the knowledge of the gross form, which is called 'creation'. In the dissolution, all the finite souls and matter enter into Brahman. That is called 'pralaya'. Brahman associated wiht Sūkṣmacit and Sūkṣma-acit is the material cause (Upādāna kāraṇa) and the effect remains the same Brahman as associated wiht Sthūla-cit and sthūla -acit. It is in keeping with the thought that Brahman and universe are not distincet and on this basis of this fact, both the declaration, everything else becomes known and also the illustrations offered by the Upaniṣad in support of the stand established as stated in the Brahmasūtra "प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् (II 1.15)

4.5.1 TEXT

निर्गुणवादाश्च प्राकृतहेयगुणनिषेधविषयतया व्यवस्थिताः। नानात्वनिषेधवादाश्च एकस्यैव ब्रह्मणः शरीरतया प्रकारभूतम्। चेतनाचेतनात्मकं वस्त्विति सर्वस्यात्मतया सर्वप्रकारं ब्रह्मैवावस्थितमिति सर्वात्मकब्रह्मपृथग्भूतवस्तु सद्भावनिषेधपरत्वाभ्युपगमेन प्रतिपादिताः।। किमत्र तत्त्वं भेदः, अभेदः, उभयात्मकं वा ? सर्वं तत्त्वम्। तत्र शरीरतया सर्वप्रकारं ब्रह्मैवावस्थितं इत्यभेदोऽभ्युपेयते। एकमेव ब्रह्म नानाभूतचिदचित्प्रकारनानात्वेनावस्थितमिति भेदाभेदौ। चिदचिदीश्वराणां स्वरूपस्वभाववैलक्षण्यात् असङ्कराच्च भेदः।।

4.5.2. TRANSLATION

The statements that are deemed as referring to the Supreme devoid of all attributes are meant only to deny the phenomenal qualities which are to be avoided by those who covet for liberation. The scriptural texts which negate plurality are explained as allowed to be employed for the denial of the real existence of things apart from the Supreme Soul which is identical with all things, it being

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Supreme Soul which subsists under all forms as the soul of all. All things sentient and insentient form his body.

The Rāmānuja Darśana is both pluralism and monism. It is monism since it is held that the Supreme Soul alone subsist in all forms and everything that exists in the universe form His body. It is both unity and plurality because one only Supreme Spirit subsists under a plurality of forms diverse as soul and matter. It is plurality since the essential nature of soul, matter and Īśvara are different and they are not to be mixed up.

4.5.3. EXPLANATION

All the evil qualities associated with the matter (prakṛti) are denied of Brahman and the Upaniṣads in unequivocal terms have declared that Brahman has the qualities of eternity (nityatva), all-pervasiveness (vibhūtatva) and subtlety (sūkṣumatva) omni-presence, omni science, all creativeness and other auspicious qualities. All the Upaniṣadic texts have declared that apart from the essential nature of Brahman as knowledge. there are many other excellence and in Śrī Bhāṣya, ज्ञातृत्व प्रमुखान् कल्याणगुणान् ज्ञानस्वरूपस्यैव ब्रह्मणः स्वाभाविकान्, Rāmānuja has pointed out. Brahman can never be thought of as devoid of qualities. The tems Nirguṇa Nirañjana Niṣkalam, Niṣkriyam, Śāntam etc., never mean in their import the connotation of not possessing any qualities. They convey that Brahman is free from the influence of guṇas born of prakṛti i.e., He is devoid of inferior qualities springing up form prakṛti. If Saguṇa texts declare that Brahman is कल्याणगुणभूषित, the Nirguṇa texts refer to that Brahman is हेयगुणरहित bereft of empirical and inferior qualities. The

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latter account support and sustain the unsullied excellences presented in the saguṇa texts. The Nirguṇa texts serves as boosters So to say to the Saguṇa references. Though the entire universe of sentients and insentients form a modification of Brahman Himself, His body, his modal transformation, Brahman remain unaffected (निर्विकार) for He has un-natural divine superfigure par excellence अप्राकृतदिव्यमङ्गलविग्रह. The Nirviśeṣatva śrutis such as सत्तामात्रं निर्विशेषं निरीहं establish सविशेषत्व only with regard to Brahman. This entire universe of souls and matter are not unreal, but as real as Nārāyaṇa Himself as they are created by Him and as they form His body or Śarīra.

Since both sentients and insentients form the body of Brahman and since they form the modes of the Brahman, there is no differentiation. It is Bhedābheda since one Brahman has the manifold forms of cit and Acit wherby It in manifold. Since the finite self and the Brahman are different from Acit, there is difference between among the three. Even there is difference between Brahman and Cit on the one hand, Brahman and acit and on the other between cit and acit. Brahman remains in them as Indweller (अन्तर्यामि).

As stated above Brahman has for its body all individual selves and matter. The self has existed in Brahman as an individual self and mode of Brahman. The Prakṛti (matter) does not possess any qualities in their subtle state but in the gross state they come to possess the three guṇas Sattva, Rajas and Tamas. The finite self is a knower (ज्ञाता); it is of monadic size and its monadic nature implies that it cannot expand and it is this characteristic which makes it different from Brahman who is Infinite and

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All-pervading. Its monadic nature also implies that it is finite only. In the Rāmānuja system the finite self fulfils three conditions of modal uniqueness, dependence and purpose (experience).

4.6.1. TEXT

तत्र चिद्रूपाणां जीवात्मनामसङ्कुचितापरिच्छिन्ननिर्मलज्ञानरूपाणां अनादिकर्मरूपविद्यावेष्टितानां तत्तत्कर्मानुरूपज्ञानसंकोचविकासौ, भोग्यभूताचित्संसर्गः, तदनुगुणसुखदुःखोपभोगद्वयरूपा, भोक्तृता, भगवत्प्रतिपत्तिः भगवत्पदप्राप्तिरित्यादयः स्वभावाः। अचिद्वस्तूनां तु भोग्यभूतानां अचेतनत्वं अपुरुषार्थत्वं विकारास्पदत्वं इत्यादयः। परस्येश्वरस्य भोक्तृभोग्ययोः अन्तर्यामिरूपेणावस्थानं अपरिच्छेद्यज्ञानैश्वर्यवीर्यशक्तितेजः प्रभृत्यनवधिकातिशयासंख्येयकल्याणगुणगणता स्वसङ्कल्पप्रवृत्तस्वेतरसमस्त चिदचिद्वस्तुजातता स्वाभिमतस्वानुरूपैकरूपदिव्यरूपनिरतिशय विविधानन्त भूषणतेत्यादयः।।

4.6.2. TRANSLATION

Of these three, the finite self with its unlimited and uncontracted consciousness, but possessed of illusion arisen out of its own actions carried through eternity, experiences contraction and expansion of knowledge, depending upon degrees of its merits. The finite self experiences fruition and after experiencing the pleasures and pains consequential of the merits and demerits respectively, it obtains the consciousness to realise the Lord or the attainment of the Lord's abode. So far as matter (acit) is concerned, it is unconscious, unconducive to the ultimate goal of man and susceptible to modifications etc., Īśvara possesses the attributes of subsistence, to be the indweller and the controller from inside of both the subjects and objects of

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fruition. He has infinite glory. Infinite consciousness, Sovereignty, Majesty, Power, Brightness and Countless auspicious qualities. At his own will he becomes the source of emanation of things and bedecked with ornaments of superior excellence, unique, uniform and but divine.

11.16 EXPLANATION

The concept of self according to Viśistādvaita is based on the authority of the Upaniṣads, Vedānta sūtras of Bādarāyaṇa and the Bhagvadgītā and the inner experience (आत्मानुभव) not excluded. The self is considered to be its own evidence and its continued existence is self-posited and it is rightly held that it cannot be proved by metaphysical tests. The primary characteristic of the self is that it is 'ज्ञातृ' - a knowing subject. The Rāmānuja system had adopted the sankhyan view by considering the self as puruṣa different form prakṛti which has in itself twenty four categories such as five gross elements, pṛthvī, āpah, vāyu, ether and tejas, five subtle elements (tanmātras). The five cognitive sense organs, intellect (buddhi), mind (manas), ego (ahaṅkāra) and primal prakṛti. Puruṣa is the twentyfifth category and it is known as the higher prakṛti due to its spiritual value. The self (आत्मन्) is considered in the Bhagavadgītā as the knower of the field of knowledge (क्षेत्रज्ञ) whereas the body is the field of knowledge (क्षेत्र). More often than not the body gets identified with self and hence the latter gets the appellation emperical self (देहिन्) and it gets affected by the interaction of three guṇas, namely, sattva, rajas and tamas (प्राकृतिकगुणाः). Though the human body gets affected, the self remains immutable and indestructible. It is eternal (नित्य) and stable (शाश्वत). The self is self-luminous (स्वयंप्रकाश) and

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it is both substantive and attributive. It is substantive because it undergoes changes of contraction and expansion becoming enveloped by the avidyā-karman. No self can be free from the effects of its karman and the law of retribution has to take into consideration the immortality of the self. Since it has to experience what is allocated to it by Īśvara the dispenser of justice. Actions done by the self cannot vanish and the self is bound to undergo the retribution according to its action being good or bad. Even the heavenly pleasures are evanescent and whatever has been accorded by gods such as Indra, Rudra, Brahmā are deemed to be temporary as Kulashekara in his Mukundamāla states. When its puṇya becomes exhausted by the experience of birth and death (पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरेशयनं) determined by its residual Karma and takes up a new life in the new environment (chāndogya Upaniṣad.

तस्मिन् यावत्संपातं उषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते इत्यादि V-10.5 and तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा इत्यादि V-10.7)

These experiences of the self are governed by its contact with अचित् and gets into different bodies in series of births to get itself purged off the effects of evils done and thus undo the past. Since the self has the liberty to grow into sāttvic nature and the inner divinity inspires it to select the illustrations way of living and in the conflict of being drawn by destiny shaped by ones own Karma and the prompting of inner divinity, the self chooses the latter with the saṅkalpa of the supreme and becomes a seeker of mokṣa (मुमुक्षु). This is the nature of the individual self.

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Prakṛti in Viśiṣṭādvaitic terminology is अचित्. It is a mode of the supreme forming the body of the soul and through it, it forms the body of the supreme. This body - soul (शरीर - शरीरि) relation between the Acit and the Supreme, the former is alive with the Supreme who is the innermost ruler of both acit and cit. The system of Rāmānuja has formulated this theory based on the scriptual evidence chāndogya. आकाश ह वै नामरूपयोर्निवाहिता ते यदन्तरा तद्ब्रह्म-(८-१४-१). Brahma is the form of Ākāśa and is the creator of नामरूप which is deemed to be the psycho-physical world of the gross form. Brahman as paramātman resides in the innermost recess of the universe. Taittiriya Āraṇyaka (३-१०-१०) states 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा - The indwelling self of everything is Brahman qualified by Cit and Acit. The Bṛhadāraṇyaka states 'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यैः पृथिवीमन्तरो यमयत्येष त आत्मा अन्तर्याम्यमृतः (३-७-३). Brahman is indwelling spirit of the earth which constitutes its body. Brahman is the inner controller too of the earth as it is of the finite soul which also forms the body of Brahman. Thus prakṛti is a body as well as a mode of Brahman who is equated in Viśiṣṭādvaita with lord Nārāyaṇa or Viṣṇu. Creation is that movement of nature into a manifested condition and the state of dissolution is that when it is withdrawn form transformations.

It is Bhogāyatana, the abode of enjoyment to the jīva (a finite self). It is due to the association of the finite self with nature, a bound soul gets deprived of its natural knowledge and bliss and it is due to this only, it suffers miserable experiences in the wordly life. It is for the reason prakṛti is called अविद्या. It has the name Māyā since it

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brings into existence innumerable diversities and differences. Prakṛti is असत् since it is essential dynamic. The term असत् implies with regard to prakṛti, fluctuation, dynamism, indeterminate nature and not at all illusoriness. It is called अनित्य. In the causal state prakṛti remains subtle and undifferentiated but in the state of effect, it evolves itself into variegated names and form which constitute the emperical world. Prakṛti is controlled and made to become flexible at the will of god who is the innerself of all beings sentient and insentient.

Īśvara is the object of our religious knowledge with whom the aspirant seeks union. He is known as the transcendant. He is above all our knowings - " यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ". He could be known only when His grace descends on the individual. He is the origin of all things and it is He who manifests the subtle (सूक्ष्म) which keeps the sthūla (gross) hidden. All this universe and the finite self form his body and hence he is चिदचिद्विशिष्टब्रह्मन्. Apart from being transcendant, he is the immanant self (अन्तर्यामि) of all being and one self. He dwells in the heart of all beings and hence अन्तर्यामि in the sense of सर्वान्तरात्मन्. The two forms which come to the notice of the devotees are Vibhava and Arcā. The former is historical and the latter is the visible beautiful form. The means of liberation are jñāna, Karma and Bhakti which form the synthesis of means. He has Jñāna, Bala, Aiśvarya, Vidyā, Sakti and Tejas which are his nirūpita svarūpa dharmas (viśesanas) which form his sovereign authority. He has infinite auspicious qualities such as sauśīlya, mārdava, vātsalya (likened to mother), ārjava, sthairya, dhairya, śaurya, parākrama, satyakāma, satyasaṅkalpa, kṛtatva, kṛtajñatā

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which assist his divine nature of being a redemer and saviour.

4.7.1. TEXT

वेंकटनाथेन तु इत्थं निरटङ्किपदार्थविभागः -

द्रव्याद्रव्यभेदान्मितमुभयविधं तद्विदस्तत्त्वमाहुः
द्रव्यं द्वेधा विभक्तं जडमजडमिति प्राच्यमव्यक्तकालौ।
अन्त्यं प्रत्यक् पराक् च प्रथममुभयथा तत्र जीवेशभेदात्
नित्या भूतिर्मतिशेचेत्यपरमिह जडामादिमां केचिदाहुः।।

(तत्त्वमुक्ताकलापो-१-३)

तत्र द्रव्यं दशावत् प्रकृतिरिहगुणैः सत्त्वपूर्वैरुपेता
कालोब्दाद्याकृतिः स्यादणुरवगतिमाञ्जीव ईशोऽन्य आत्मा।
संप्रोक्ता नित्यभूतिस्त्रिगुणसमधिका सत्त्वयुक्ता तथैव
ज्ञातुर्ज्ञेयावभासो मतिरिति कथितं संग्रहाद्द्व्यलक्ष्म।।

(तत्त्वमुक्ताकलापे-१-७)

इत्यादिना।

Vedānta Deśika has recorded the distribution of categories as follows.

4.7.2 TRANSLATION

Those great exponents of the system have stated the principle as consisting of substance and non - substance. Substance is divided into sentient and insentient. The former is the 'near' (pratyak) and the 'distant' (parāk). The 'near' is also two fold as soul or the lord. The 'distant' is eternal endowed with glory and intelligence. The other principle is insentient and primary. The latter is unevolved (Avyakta) and time (kāla).

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4.7.3. EXPLANATION

Of these things substance admits of plurality of conditions. The matter is possessed of three qualities. Time has the form of years, months etc. Soul however is atomic and conscious. The other one is the lord and is possessed of eternal bliss which transcends the three worldly qualities and is full of goodness intellect enables to cognise the cognisable manifestation. These are the summarised essential features of substance.

4.8.1. TEXT

तत्र चिच्छब्दवाच्या जीवात्मनः परमात्मनः सकाशाद्भिन्नाः नित्याश्च।

तथा च श्रुतिः - 'द्वासुपर्णा सयुजा सखाया ' (मुण्डक-३-१-१); (श्वेता-४-६) इत्यादिका। अत एवाक्तम् - 'नानात्मनो व्यवस्थातः' (वैसू३२२०) इति। तन्नित्यत्वमपि श्रुतिप्रसिद्धम्।

'न जायते म्रियते वा विपश्चिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे।।
(काठको-२-१८) इति।

अपरथा कृतप्रणाशा अकृताभ्यागमप्रसङ्गः। अत एवोक्तम् 'वीतरागजन्मादर्शनात्' (न्या सू ३-१-१५) इति। तदणुत्वमपि श्रुतिप्रसिद्धम्-

वालाग्रशतभागस्य शतधा कल्पितस्य च।
भागो जीवेयः स विज्ञेयः स चानन्त्याय कल्पते।।

(श्वेता-५-३६)

इति।

आराग्रमात्रः पुरुष एषोऽणुरात्मा चेतसा वेदितव्यः
(श्वेता-५ ८); (मु ३ १ ९)

अचिच्छब्दवाच्यं दृश्यं जडं जगत्त्रिविधं भोग्य भोगोपकरणभोगायतन भेदात्।।

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4.8.2. TRANSLATION

Among them, the infinite souls are different from the Absolute and they are eternal. The Upaniṣad statement, two birds, friend ' records thus. It is stated in the Vaiśeṣika sutra by kāṇda that souls are diverse due to diversity of conditions. The Upaniṣads often speak of eternity of souls :

' The soul is neither born, nor dies.

If the soul were not eternal, that would result in the failure of the friction of actions according their merit. It has been stated in the Nyāyasūtra (Gautama) - ' no birth can be seen of one who is free from desire '. That the soul is atomic has been clearly stated in the Śruti.

If one hundredth part of a hair were to be divided into hundred parts again, the soul may be considered a part of that and yet it is Infinite. Again, soul has the size of the points of the spoke of a wheel. Soul is to be recognised by the intelligent as atomic.

4.8.3. EXPLANATION

The finite soul is different from the Supreme in that it enjoys the fruits of its own actions done in its series of births. The scriptural text points this out by figuratively referring to these two as two birds perching on the branch of a self same tree. It says that one bird goes on looking around which refers to its own experience the other bird silently watches the bird. Both the finite and Infinite souls are similar in nature of possessing only pure and auspicious qualities. The finite is eternal neither gets created nor dies. It cannot be killed says the Kaṭha Upaniṣad. २-१८. The body perishes but not the soul which resides in it. If its

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immorality is not recognised, there cannot be retribution of actions done by the finite self in series of births it has, to take. There would be ' अकृताभ्यागमदोष '. The individual soul gets into the recollection of his association with the body previously got into. Thus volitical desire, he would be associated with in the subsequent births too, till about all the remnants of actions become exhausted when he would be liberated. That the finite soul is monadic is proved in the scriptural text. One hundredth part of the tip of the hair cut it first into three parts, will be the monadic nature of self.

4.9.1. TEXT

तस्य जगतः कर्तोपादानं च ईश्वरपदार्थः पुरुषोत्तमो वासुदेवादिपदवेदनीयः। तदप्युक्तम् -

वासुदेवः परं ब्रह्मा कल्याणगुणसंयुतः।
भुवनानामुपादानं कर्ता जीवनियामकः।। इति

स एव वासुदेवः परमकारुणिको भक्तवत्सलः परमपुरुषः तदुपासकानुगुणतत्तत्फलप्रदानाय स्वलीलावशात् अर्चाविभवव्यूहसूक्ष्मान्तर्यामिभेदेन पञ्चधाऽवतिष्ठते। तत्रार्चा नाम प्रतिमादयः। रामाद्यवतारो विभवः। व्यूहश्चतुर्विधो वासुदेवसङ्कर्षणप्रद्युम्नानिरुद्धसंज्ञकः। सूक्ष्मं सम्पूर्णं षड्गुणं वासुदेवाख्यं परं ब्रह्म गुणाः अपहतपाप्मत्वादयः। 'सोऽपहतपाप्मा विरजो विमृत्युः विशोको विजिघित्सोऽपिपासः सत्यकामो सत्यसङ्कल्पः (छा-८-७-३) इति श्रुतेः। अन्तर्यामी सकलजीवनियामकः 'य आत्मनि तिष्ठन् आत्मानं अन्तरो यमयति (बृ-मा-३-७-२२) इति श्रुतेः।

4.9.2. TRANSLATION

Of this world, the efficient and primary cause is the Lord, known by the name Puruṣottama, Vāsudeva and the like.

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Vāsudeva is the Supreme Soul endowed with auspicious attributes. He is the principal cause, the efficient cause of the worlds and is the controller of souls.

The same Vāsudeva, most compassionate, endearing to his devotees, the supreme soul with the object desire of conferring the rewards to his votaries apportioned to them (according to their merits and demerits) reveals Himself in five modes namely, adoration (Arcā) emanation (vibhava) manifestation (Vyūha) the subtile (sūkṣma) and the internal controller (antaryāmin). The adoration is images, emanation is the incarnation as Rāma etc. manifestation is four fold - Vāsudeva Saṁkarṣaṇa, Pradyumna, and Aniruddha the sublite in the Supreme soul hary so athibutes and He is called Vāsudeva. His attributes are that He is free from sin, is passionless, deathless, without any misery and hunger and always desirous of truth. The internal controller refers to his ruling the finite souls from their within.

4.9.3. EXPLANATION

The entity Brahman is the origin and also the place of the dissolution. Hence indeed it is both the efficient and the material cause of the world. It is the efficient cause because there was nothing else at the beginning of the creation excepting it (Cha- सदेव सौम्येदग्रमासीदेकमेवाद्वितीयम्-६-२-१). It is also material cause because only then the enunciation that by the knowledge of the one (Brahman) everything else becomes known could become true in the same way as by the knowledge of one lump of clay all things prepared of clay come to be known (छान्दोग्य-VI-3.4 येनाश्रुतं श्रुतंभवत्यमतं मतमविज्ञातं विज्ञातं इति कथं नु भगवः स आदेशो भवतीति।। यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात् वाचारंभणं विकारो नामधेयं मृत्तिकेत्येव

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सत्यम्।।). Brahman and the world are no doubt of different natures. All the same they are related as cause and effect.

This Brahman is no other than Puruṣottama, Vāsudeva, who is full of auspicious qualities. He is both material cause and efficient cause. Further He is the controller of the beings. That Lord is endowed with Dayā having been compassionate, very affectionate towards his devotees. He not only blesses the pure and deserving people who follow the illustratious path of righteoness. He is the very embodiment of love and the sole resort of those suffering from misrey and distress. The lord is an impartial judge who delivers the fruition according to the merit of the person. He is the friend of all beings all beautiful and his quality of mercy can never be quantitatively ascertained. He is easily accessible to all (सुलभ) but depends on His devotees. Intimacy between Himself and the finite soul is governed by सौशील्य. वात्सल्य is nothing but His tenderness and affection and hence He is alluded to as mother. He does not endure the separation from His own belongings namely Jīva and hence possesses Mārdava - softness of love. He reveals his Sthairya in saving the errant despite his sins. The afflicted finite soul is showered with His sympathetic love of the Redeemer through His Kāruṇya. He possesses infinite sweetness (माधुर्य) with which He captivates all. He is bound through His औदार्य. He is frank in expressing his redemptive nature with His आर्जव. He has the innate desire to help all beings and redeem them from sinfulness through His friendliness (सौहार्द).

4.10.1. TEXT

तत्र पूर्वपूर्वमूर्त्युपासनया पुरुषार्थं परिपन्थिदुरितनिचयक्षये सति उत्तरोत्तरमूर्त्युपास्त्यधिकारः। तदुक्तम् -

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वासुदेवः स्वभक्तेषु वात्सल्यात्तत्तदीहितम्।
अधिकार्यानुगुण्येन प्रयच्छति फलं बहु।।
तदर्थं लीलया स्वीयाः पञ्चमूर्तीः करोति वै।
प्रतिमादिकमर्चास्यादवतारास्तु वैभवाः।।
सङ्कर्षणो वासुदेवः प्रद्युम्नश्चानिरुद्धकः।
व्यूहश्चतुर्विधो ज्ञेयः सूक्ष्मं संपूर्णषड्गुणम्।।
तदेव वासुदेवाख्यं परं ब्रह्म निगद्यते।
अन्तर्यामी जीवसंस्थो जीवप्रेरक ईरितः।।
य आत्मनीति वेदान्तवाक्यजालैर्निरूपितः।
अर्चोपासनया क्षिप्ते कल्मषेऽधिकृतो भवेत्।।
विभवोपासने पश्चाद्व्यूहोपास्तौ ततः परम्।
सूक्ष्मे तद्नु शक्तः स्यादन्तर्यामिणमीक्षितुम्।। इति।

4.10.2 TRANSLATION

By way of worshipping each former embodiment, a heap of sins thwarting the liberation of the soul would be totally removed and the devotee becomes qualified to practise the worship of each later embodiment. So it is held,

Vāsudeva with great compassion towards his devotees accords to them the fruition of their desires depending upon their deservedness. He reveals Himself to them in five embodiments : images for adoration (अर्चा), incarnations (विभवः), emanations (व्यूहः) manifestation pervasive (अन्तर्यामित्वं), and manifestation supreme (subtle - सूक्ष्म) having all the six attributes (full - fledged). That self-same Vāsudeva is the Supreme Soul. The internal controller resides in the soul and controls the same. The Upaniṣads have recorded in such terms as abiding in the soul. The finite soul discards all the evils through worship (Arcā). With the subsequent worship of emanation, he becomes qualified for the worship of manifestation next and then for

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the worship of the subtile and then becomes qualified for beholding the internal controller.

4.10.3 EXPLANATION

The devotees are expected to become worthy enough to perform the next higher form of worship by attending to the duties that he has to perform in different stations as ordained in the śāstras. Thus he can purge off all his dirts clinging due to his vileful actions done advertently or otherwise. It is only after becoming successful he becomes entitled to worship Vāsudeva Parabrahma who is accessible to him in the most subtle form. Religion is the consideration of the means and ends and a true aspirant, should be conversant with them by knowing ' Arthapañcakas ' which consist of that which is to be obtained, the knowledge of the nature of the aspirant, the means, the fruits, and the possible obstacles that would hinder the spiritual progress.

4.11.1. TEXT

तदुपासनं च पञ्चविधम् - अभिगमनं, उपादानं, इज्या, स्वाध्यायो योग इति श्रीपञ्चरात्रेऽभिहितम्। तत्र अभिगमनं नामदेवतास्थानमार्गस्य संमार्ज़नोपलेपनादि। उपादानं गन्धपुष्पादि पूजासाधनसंपादनम्। इज्या नाम देवतापूजनम्। स्वाध्यायो नाम अर्थानुसंधानपूर्वको मन्त्रजपो वैष्णवसूक्तस्तोत्रपाठो नाम सङ्कीर्तनं तत्त्वप्रतिपादकशास्त्राभ्यासश्च। योगो नाम देवतानुसन्धानम्। एवमुपासनाकर्मसमुचितेन विज्ञानेन द्रष्टृदर्शने नष्टे भगवद्भक्तस्य तन्निष्ठस्य भक्तवत्सलः परमकारुणिकः पुरुषोत्तमः स्वयाथात्म्यानुभवानुगुणनिरवधिकानन्दरूपं पुनरावृत्तिरहितं स्वपदं प्रयच्छति। तथाच स्मृतिः

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मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः।।

भगवद्गीता ८ - २५

स्वभक्तं वासुदेवोऽपि संप्राप्यानन्दमक्षयम्।
पुनरावृत्तिरहितं स्वीयंधाम प्रयच्छति।। इति च।

4.11.2. TRANSLATION

The (intense) worship of the Lord is described in the Pāñcarātra as consisting of five elements, preparation, oblation, recitation, study of sacred texts and final duty of contemplation on the Lord. Of these, the first one refers to sweeping, smearing path (leading to the sanctum santorm) with water (and decorating with chunam powder). The second one is the collection of insense, flowers and other ingredients of worship. Oblation is the actual worship of deities. Recitation consists of studying sacred and religious texts keeping in mind their purpose, the repetition of hymns and laudatory verse on the Lord. Devotion is contemplation on the deity. With the termination of the thoughts on the visible world the accumulated knowledge by the merit of such worship, the Supreme with His natural limitless compassion towards His devotees, confers on them his abode infinite and eternal marked by consciousness of being akin to Him, from where there is no return again. The lines' substantiate when the soul comes to me, the devoted one no longer suffers the birth again, which is transitory, full of miseries but attains the supreme fruition.

Vāsudeva having found his true devotee, confers on his own Abode, blissful and permanent where from there is more return.

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4.11.3. EXPLANATION

If the philosophical theories grounded in the Upaniṣadic teachings have been the basis for the development of theological doctrines, the religious fervour provides a specific ethical and religious way of life which together contribute to the realisation of the goal. Thus these two trends have rendered to Śrivaiṣṇavism unique status of being a philosophy of religion on account of which the Viśistādvaita system of philosophy has been genuine Śārīrika Mīmāmsā. These two aspects make the soul ascend by the path of karma, jñāna and Bhakti to the highest goal. Karmayoga consists in doing the work selflessly as prescribed by the scriptures for attaining the abode of the Supreme, the true destination of the soul. Bhaktiyoga is nothing but the path full of love of God for its own sake and it consists of laudatory (Kīrtanam), obeisance (Vandanam) serving the feet (Pādasevanam), worship (Arcanam), hearing the glories of the lord (Śravaṇam) offering ones own self or pouring out ones own feeling (Ātmanivedanam), servitude (dāsyam), friendliness (sāhyam). Agreeableness or endearing nature (kāntam) and feeling oneness (tanmayam) jāñayoga consists in knowing the true nature of three entities, Cit, Acit and Īśvara and to work hard towards reaching the real goal. Thus Viśistādvaita is the synthesis is of para - bhakti, para - jñāna and parama bhakti. If one finds this synthetic approach very hard, he resorts to a shorter route of surrendering himself into the lord through Prapatti. The Rāmānuja system has thus enriched the religious consciousness in all through the concept of Saulabhya and Antaryāmitva enabling the aspirants to feel convinced that God is accessible to all.

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The Scriptures, Smṛti texts and Dharmaśāstras have classified the religious duties to be observed by an individual according to the varṇas he is born in and the differtent status he is placed in life. The duties are classified into namely, Nitya (Mandatory) and Naimittika (occasional) karmas. Among other forms of prayers, Japa, homa in the invoked fire, offering of worship to God (अर्चा) oblations to the deities and manes (पितृऽ). These are mandatory for any aspirant to reach his real destination of Mokṣa. 'न त्यजेयं कथञ्चन' is the dictum to be followed. These are otherwise termed Āhnika. Dharmaśāstra insists on the performance of Sandhyāvandanā at any cost ofcourse except in being during long journeys and when in ill - health.

The five - fold religious routine that a Śrīvaiṣṇava has to attend to is as follows :

1. **Abhigamana** - This is to be performed in the morning first. अभि means towards गमन= the Lord. This may consist of clearing the path and pavement of the lord' located in the temple or in the house. This also involves the act of entering into the place of worship after bathing, and offering prostration to him by reciting the prayer. Usually one or two stanzas of Śaraṇāgatigadya of Rāmānuja, in which stanzas, total surrender is implied appealing to the Lord to excuse his sins that he might have committed knowingly or unknowingly.

2. **Upādāna** - This refers to the collection of flowers and other ingredients of worship.

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3. Ijyā - this comprises the actual worship of the Lord. It is known as Bhagavadyāga invoking him to occupy Mantrāasana, Snānāsana, Alaṅkārāsana, Bhojyāsana and again Mantrasana and finally Śayyāsana.

4. Svādhyāya - Study of sacred texts. The time between the mid-day rituals (including one own lunch) and sunset will have to be used for studying the religious and sacred texts. He may also listen to discourses given by others on the sacred, religious and philosophical doctrines.

5. Yoga - This refers to the final duty after attending to the evening prayer and dinner before going to sleep. One is expected to contemplate on the lord until sleep over powers one, in which one is expected to feel resting in the Lord.

By attending to these items everyday, the devotee purifies himself from the sins that he might have stored in series of births and becomes qualified to reach the real destination of liberation when His grace descends on him, He being full of compassion even to the errants, let alone the sincere devotees. The Bhagvadgītā also endorses that the Lord with all compassion enables the devotee to cross over the ocean of samsāra and reach His abode.

4.12.1. TEXT

तदेतत्सर्वं हृदि निधाय महोपनिषन्मतावलम्बनेन भगवद्बोधायनाचार्यकृतां ब्रह्मसूत्रवृत्तिं विस्तीर्णमालक्ष्य रामानुजः शारीरिकमीमांसाभाष्यमकार्षीत्। तत्र

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अथातो ब्रह्मजिज्ञासा ' इति प्रथमसूत्रस्य अयमर्थः - अत्र ' अथ ' शब्दः पूर्वप्रवृत्तकर्माधिगमनानन्तर्यार्थः। तदुक्तं वृत्तिकारे - ' वृत्तात् कर्माधिगमादनन्तरं ब्रह्मविवदिषतीति। ' अतः शब्दो हेत्वर्थः। अधीतसाङ्गवेदस्य अधिगत तदर्थस्य विनश्वरफलात् कर्मणो विरक्तत्वाद्धेतोः स्थिरमोक्षाभिलाषुकस्य तदुपायभूतब्रह्मजिज्ञासा भवति। ब्रह्मशब्देन स्वभावतोनिरस्तसमस्तदोषानवधिकातिशयासंख्येयकल्याणगुणगणः पुरुषोत्तमोऽभिधीयते। एवं च कर्मज्ञानस्य तदनुष्ठानस्य च वैराग्योत्पादनद्वारा चित्तकल्मषापनयनद्वारा च ब्रह्मज्ञानं प्रति साधनत्वेन तयोः कार्यकारणत्वेन पूर्वोत्तर मीमांसयोः एकशास्त्रत्वम्। अत एव वृत्तिकारा एकमेवेदं शास्त्रं जैमिनीयेन षोडशलक्षणेन इत्याहुः।

4.12.2. TRANSLATION

Rāmānuja having kept all this in heart, composed a commentary on the Śārīrikamīmāsā having based on the teaching of the great Upaniṣad, and also studying the detailed gloss on the Brahmasūtras authored by the revered Bodhāyana.

The import of the first aphorism, then (hence) the absolute must be desired to be known, may be presented in the following way : The word ' Then ' in this sūtra means, ' after understanding the hitherto dwelt Vedic rites '. The great writer of gloss (वृत्ति) records, ' after learning sacred rites ', he desired to know the Absolute. The word hence gives the reason and that is, ' one who studies the Vedas along with its anciliaries, there grows in him aversion towards Sacred rites, theiy are being transitory '. The desire to know the absolute springs up in one who covets for permanent liberation. The word ' Absolute ' signifies the Supreme Soul who has no imperfections who is full of excellences and possessed infinite auspicious qualities. The knowledge of the sacred rites and their performance develop

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disatachment and ward off all evils affecting the understanding of the Absolute. The knowledge of the (significance of sacred rites and of the absolute constitute cause and effect and hence the Pūrvamīmāmsā and Uttara mīmāmsā (Vedānta) form one system only. On their account the Vṛttikāra (glossator) has described their system as one with sixteen fold system of Jaimini.

4.12.3. EXPLANATION

Rāmānuja has placed the earlier ācāryas under great contribution. In course of his exposition, he refers to Bodhayāna, the author of Vṛtti on Vedānta sūtras, with great reverence. He has utilised Bodhāyana Vṛtti and his explanation, while writing an elaborate commentary Śrībhāṣya by name on the Vedānta sūtras. Śrībhāṣya is rightly termed Śarīrika mīmāmsā. The word Śarīri refers to the self in Śarīra or the human body which is often referred to as Brahmapuri. The term Śarīrin which refers to the owner of Śarīra brings in duality which does not apply to pure monism. This appellation शारीरकमीमाँसा best fits in the Viśiṣṭādvaita school of thought rather than a any other school. For, it is in the Visiṣṭādvaita that the study of the relation between the soul and the body is studied to the core. The living man cannot be mere body. Nor can he be termed the soul or self alone. The living man is made of body and soul combined. The body is a mere काष्ठपाषाणसंनिभं without soul and a soul will be hanging on in air unless it obtains a body to enter into. Their relation is interdependent and inseparable. One cannot function without the other and a living man is an organic unity formed by his body and soul. Viśiṣṭādvaita in its theory and practice indicates the true

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concept of organism. It has postulated the unity between human soul and god, for the latter is the soul and of the human soul at His will only the self operates, though the Lord has accorded full freedom to the individual to act or operate. It does so under the dictates of Karma which it has accumulated in series of births.

The first aphorism of the Vedānta sūtraṣ ' then the enquiry into the real nature of Brahman should be dealt with, indicates that the Previous naualīon necessarily takes one into the real nature of Brahman. The previous thesis covered the work (ritual) aspect of the Vedas. As the desired knowledge does need the intepretation of vedic texts and Since one who has mastered the Vedas would take up the study of the work first, an enquiry into the prosandcons of the work aspect should be known. On knowing the tansient and limited reward as the Upaniṣads such as the Chāndogya alludes to ' तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितः लोकः क्षीयते , an aspirant would like to take up another aspect of Śruti, the knowledge of Brahman which fetches him eternal and unlimited result. Naturally a desire to know it springs up in his mind and would resort to a guru in whom he could confide. Thus the knowledge of the transient nature of benefits that become accrued due to his resorting to karma (Vedic rituals), prompts one to take up the inquiry into Brahman who stands for Puruṣottama endowed with all auspicous qualities ever intent upon showering His grace on His devotees. Since one leads to the other, Karmajñāna becomes a pre - requisite to take to the study of Brahmjñāna as the formers' sequel. This is the conviction of Bodhāyana as is recorded in his Vṛtti. The sixteen chapters of Jaimini's pūrva mīmāmasā and

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Bādarāyana's Uttaramīmāmsā (Vedānta sūtras) in four chapters from the full knowledge that a man requires.

4.13.1. TEXT

कर्मफलस्य क्षयित्वं ब्रह्मज्ञानफलस्याक्षयित्वं 'परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन' (मु-१-२-१२) इत्यादि श्रुतिभिः अनुमानार्थापत्त्युपबृम्हिताभिः प्रत्यपादि। एकैकनिन्दया कर्मविशिष्टस्य ज्ञानस्य मोक्षसाधनत्वं दर्शयति श्रुतिः -

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायां रताः।।

[बृह-४-४-१०; ईशा-९]

विद्यां चाविद्यां च यस्तद्वेदोभयं सह।
अविद्यया मत्युं तीर्त्वा विद्ययामृतमश्नुते।।

[ईशा-११] इत्यादि।

तदुक्तं पाञ्चरात्ररहस्ये,
स एव करुणासिन्धुर्भगवान्भक्तवत्सलः।
उपासकानुरोधेन भजते मूर्तिपञ्चकम्।।
तदर्चाविभवव्यूह सूक्ष्मान्तर्यामिसंज्ञकम्।
यदाश्रित्यैव चिद्वर्गः तत्तल्लेयं प्रपद्यते।
पूर्वपूर्वोदितोपास्ति विशेषक्षीणकल्मषः।
उत्तरोत्तरमूर्तीनां उपास्त्यधिकृतो भवेत्।।
एवं हि अहरहः श्रौतस्मार्तधर्मानुसारतः।
उक्तोपासनया पुंसां वासुदेवः प्रसीदति।
प्रसन्नात्मा हरिर्भरूक्त्य निधिध्यासनरूपया।
अविद्यां कर्मसंघातरूपां सद्यो निवर्तयेत्।
ततः स्वाभाविका पुंसां ये संसारतिरोहिताः।
आविर्भवन्ति कल्याणाः सर्वज्ञत्वादयो गुणाः।।
एवं गुणास्समानाः स्युर्मुक्तानामीश्वरस्य च।
सर्वकर्तृत्वमेवैकं तेभ्यो देवो विशिष्यते।।
मुक्तास्तु शेषिणि ब्रह्मण्ये शेषेशेषरूपिणः।
सर्वानश्नुवते कामान् सह तेन विपश्चिता।।

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4.13.2. TRANSLATION

The reward that a person gets out of the performance of Vedic rites is only evanescent and (in contrast) that of the knowledge of the Absolute is permanent. These have been clearly laid down in the Upaniṣads having discerned the reward though the performance of sacred rites. One is to become unattached and judge the whole thing with inference and objective perspective. The Śruti censures the acceptance of one dissociated from the other and emphatically states that knowledge accompanied with works becomes fruitful conducive to emancipation. They enter intense darkness who prefer illusion and still more darkness they would enter if they learn only knowledge. Knowledge (spiritual) and illusion (material knowledge) in case one realises he would traverse death together with illusion and obtains immortality by one's discernment.

4.13.3. The Pañcarātra Rahasya reiterates -

That Lord who has been the ocean of compassion very soft to His devotees reveals in five embodiments the prevalence of His votaries. The five formed are of Adoration, Emanation, Manifestation, the Subtile and of the Internal controller. The finite souls resorting to them obtain knowledge in successive stages. When once the defilements are removed with each of the suceesive worship, he soars into next higher plane of worship in this way, Vāsudeva becomes highly pleased with the worship offered as ordained in religion and tradition. Hari becoming highly propitious with the worship offered would at once remove the shackles of Avidyā, resultant of ones own Karma (actions). The place emptied by illusion will be occupied by the thoughts, auspicious, omniscience and such other good

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attributes. These qualities are common to liberated souls and the Lord. The primeval cause is the only possession which separates the Lord from the liberated souls but they enjoy all bliss with the Lord.

Scriptures also say 'He who knows both Vidyā and Avidyā (non-knowledge), having conquered death by Avidyā (karma-action) attains immortality through Vidya (knowledge) (Iśa) After having given instruction in the knowledge that has works (Vedic rituals) as its accessory regarding the supreme being. censuring those who follow mere karma mārga and those who follow mere Jñāna mārga, the Upaniṣad teaches the attainment of the highest good resulting only from knowledge strengthened by duties of Varṇāśrama. Those who are attached to knowledge alone by neglecting the duties according to their ability enter into darkness deeper than the darkness obtained by those doing works alone with all concentration.

14.13.4. EXPLANATION

There is necessity for the main and the subsidiary being practised equally, making no distinction (such as main and subsidiary) between them. It is said that they are to be known by the words he should know them together. 'Avidyā' here is meant that which is different from Vidyā i.e., duties prescribed for the various stations in life. These remove the obstacles on the path of realisation and make the aspirant imbibe the knowledge which is the means to the attainment of Brahman. Hence both Karma Mīmāmsā and Jñāna Mīmāmsā are necessary.

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4.13.5. TEXT

तस्मात्तापत्रयातुरैरमृतत्वाय पुरुषोत्तमादिपदवेदनीयं ब्रह्मजिज्ञासितव्यं इत्युक्तं भवति। प्रकृतिप्रत्ययौ प्रत्ययार्थं प्राधान्येन सह ब्रूत इतः स नोन्यतेति वचनबलादिच्छया इष्यमाणप्रधानत्वादिष्यमाणं ज्ञानमिह विधेयम्। तच्च ध्यानोपासनादिशब्दवाच्यं वेदनम्। न तु वाक्यजन्यं आपातज्ञानम्। पदसंदर्भश्राविणो व्युत्पन्नस्य विधानमन्तरेणापि प्राप्तत्वात्। आत्मा वा अरे द्रष्टव्यो श्रोतव्यो मन्तव्यो निदिध्यासितव्यः। (बृ-२-४-५) आत्मा इत्येवोपासीत (बृ-१-४-७) 'विज्ञायप्रज्ञांकुर्वीत' (बृ-४-४-२१) 'अनुविद्य विजानाति (छा-८-७-१) इत्यादिश्रुतिभ्यः। अत्र श्रोतव्य इत्यनुवादः अध्ययनविधिना साङ्गस्य स्वाध्यायस्य ग्रहणे अधीतवेदस्य पुरुषस्य प्रयोजनवदर्थदर्शनात्तन्निर्णयाय स्वरसत एव श्रवणे प्रवर्तमानतया तस्य प्राप्तत्वात्। 'मन्तव्य' इति चानुवादः - श्रवणप्रतिष्ठार्थत्वेन मननस्यापि प्राप्तत्वात्। अप्राप्ते शास्त्रमर्थवदितिन्यायात्। ध्रुवास्मृतिः स्मृतिप्रतिलम्भे सर्वग्रन्थीनां विप्रमोक्ष इति ध्रुवायाः स्मृतेरेव मोक्षोपायत्वश्रवणात्। सा च स्मृतिः दर्शनसमानाकारा।।

4.13.6. TRANSLATION

It is therefore said that those who are oppressed by the three kinds of misery must for obtaining eternity, investigate the Supreme known under such name as the highest being. The maxim, "The base and the suffix convey" present meaning conjointly and of these the meaning of the suffix takes the lead. The notion of desire is foremost in the word जिज्ञासितव्यं and the desired knowledge becomes the predicate in the aphorisom. That is to say, the Absolute must be desired to be known. Knowledge stands for cognition presented by such words as meditation, devotion. It does not stand for superficial knowledge drawn from verbal transmission. If that be so, any one who is conversant with number of words and understands the spirit of the words should become competent enough to know everything.

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Following the Śruti passage, the soul is that which is to be seen, heard, thought, pondered over and the soul should meditate. It is in this way the self could gain excellent wisdom and this helps in knowing that which is beyond knowledge. In the passage cited, "to be heard" implies explanation of the text along with the study of anciliary (ṣaḍangas) so as to ascertain the sense by examining it as ordained in the explanation presented in the anciliary texts. The term 'to be thought' or to be inferred is also explanatory, cognition or inference serves as complementary to learning. Meditation consists of an unbroken chain of remine scences very much akin to a stream of oil, for in the Śruti it is told that in continuity of reminescence, there lies a solution of all knots which when happend gives rise to emancipation and these reminesencees are to be equated with intuition.

4.13.7. EXPLANATION

There are three types of agony afflecting the beings normally. They are physical, mental and spiritual. Physical agony is caused by the fear of thief, enemies, wild beings etc.; The mental ones are generated by six fold enemies (अरिषड्वर्गाः) which afflict the mind and body as well. Deities and semi-divine beings create sensational afflictions when not provided with satisfaction. In order to overcome these afflictions, there arises in an individual a desire to take up the knowledge of Brahman. If knowledge is meant as the sense of Vedic texts as presented by the sentences, one finds such knowledge does not lead us to literature. Hence one has to conclude that knowledge prescribed as a means to liberation is not the mere sense of texts as conveyed by the sentences which are formed by words with the addition of

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suffixes but something different as the grammatical rule indicates. The presence of सन् in जिज्ञासा does not give the meaning, 'ज्ञानविषयिणी इच्छा' but only means 'इच्छाविषयीभूतं ज्ञानम्'. That means knowledge as conveyed by the term meditation (upāsanā). That 'knowledge' means 'meditation', is inferred from the tests like knowing about it, 'one should meditate of it (Br IV iv 21) one should meditate on the self alone (Br I iv 15), the self is to be seen and meditated upon (Br II iv 5), having searched out the self, he knows it (Ch VIII vii 1), where the word 'knows' of the Chāndogya text is to be understood in the sense of 'meditation' prescribed in other texts, since the purport of the different Śākhas of the Vedas is one. Scriptues also directly uphold this view in the following texts where we find the two words 'knowing' and 'meditation' interchanged in the introductory and concluding portions 'one should meditate on mind as Brahman (ch. III x vii - 1) which topic ends thus 'He who knows this etc (I vid III xvii) see also Br. I iv 7 and the topic in Cha IV i 4-5 which ends in IV i-2.

4.14.1. TEXT

"भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे।। (बृ-२-४-५)

इत्यनेनैकत्वात्। तथाच आत्मा वा अरे द्रष्टव्य इत्यनेनास्या दर्शनरूपता विधीयते। भवति च भावनाप्रकर्षात् स्मृतेः दर्शनरूपत्वम्। वाक्यकारेणैतत्सर्वं प्रपञ्चितं "वेदनमुपासनं स्यादि" त्यादिना। तदेव ध्यानं विशिनष्टि श्रुतिः -

नायामात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्।।

(कठ-२-२-३) इति

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प्रियतम एव वरणीयो भवति। यथायं प्रियतम आत्मानं प्राप्नोति तथा स्वयमेव भगवान् प्रयतते इति भगवतैवाभिहितम्।

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते।। (भगवद्गीता-१०-१०)
पुरुषः सपरः पार्थ भक्त्या लभ्यस्त्वनन्यया।

भगवद्गीता-८-२२ इति।

4.14.2. TRANSLATION

Heart's knot would be cut asunder and all doubts would be cleared when one beholds highest and the lowest all his actions get extinct because that person becomes one with that Supreme. So also is implied in the words, Self is to be seen, it is predicated of this reminescence that it is an intuition. Reminescence becomes intutional through the vivacity of representations. The author of the statement has treated all aspects in detail in the passage - 'cognition is meditation'. The features of the meditation are pointed out in the text : 'The soul (Supreme) is not obtainable through either exposition, wisdom or by hearing ; whom the lord chooses, he may realise him.' To him only the Soul reveals Its own nature. For it is That which is dearest, which is choice worthy and as the soul finds itself most dear, the Lord also will be most dear, as has been declared by the Lord Himself.

"To them who constantly are devoted, who offer their worship with all love, I gave them the requisite understanding through which they come to me".

Again,

That supreme soul, O, Arjuna, is obtainable by ones own unfliching faith.

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4.14.3. EXPLANATION :

Meditation is a constant remembrance of the object to be meditated upon like a continuous stream of oil. Text like when constant remembrance has been attained all knots of bondages are cut asunder (Ch VII. XXVI-2) when an individual maintains external and internal purity.

"आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलंभे सर्वग्रन्थीनां विप्रमोक्षः मृदितकषायाय तमसस्पारं दर्शयति।"

This form of remembering is as good as seeing. When that Supreme Person is seen, all the knots of heart are rent asunder (MU II. ii - 8). The text " the Self should be seen, to be heard of, reflected on and meditated upon ".

- आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मानो वा अरे दर्शनिन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् - also shows that meditation is as good as seeing. Remembrance when reaches the height assumes the same form as seeing or direct perception, which is prescribed as a means to liberation, scripture further states', "This self cannot be realised by the study of Vedas, not by the intellect, not by much hearing of scriptures". Whomsoever the Supreme Self desires, by him only is this self realised and unto him only this self reveals itself (Muṇḍaka-III.ii.3) so hearing, reasoning etc do not lead to the realisation of the self. Only the extemely beloved is desired. He who intensely loves this Self is loved by the Self. So that this beloved may realise him who Himself helps such a one. The Bhagvadgītā in no uncertain term says, "Those who are fervently attached to me and worship me with devotion. I give that direction to the mind by which they come to me". (X-10;VII.17). Therefore he to whom this constant remembrance which is exalted to the height of direct

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perception is dear, because the object of that remembrance is dear, be is liked by the self and by him only the self is realised.

4.15.1. TEXT

भक्तिस्तु निरतिशयानन्द प्रियानन्यप्रयोजन सकलेतरवैतृष्ण्यवत् ज्ञानविशेष एव। तत्सिद्धिश्च विवेकादिभ्यो भवतीति वाक्यकारेणोम्। तल्लब्धिः विवेकविमोकाभ्यासक्रियाकल्याणानवसादानुद्धर्षेभ्यः संभवात् निर्वचनाच्चेति। तत्रविवेको नाम अदुष्टादन्नात् सत्वशुद्धिः। अत्र निर्वचनं - आहार शुद्धेः - सत्त्व शुद्धिः। सत्त्वशुद्धयाध्रुवास्मृतिरिति। विमोकः कामानभिष्वङ्गः। शान्तं उपासीतेति निर्वचना पुनः पुनः संशीलनमभ्यासाः निर्वचनं च स्मार्तमुदाहृतं भाष्यकारेण 'सदा तद्भाव भावितः' (भगवद्गीता - ८ ६) इति। श्रौतस्मार्तकर्मानुष्ठानं शक्तितः क्रिया। क्रियावानेष ब्रह्मविदां वरिष्ठ इति निर्वचनम्। सत्यार्जवदयादानादीनि कल्याणानि। 'सत्येन लभ्यते' इत्यादि निर्वचनम्। दैन्यविपर्ययोऽनवसादः। नायमात्मा बलहीनेन लभ्यः (मु-३-३-४) इति निर्वचनम्। तद्विपर्ययजा तुष्टिरुद्धर्षः। तद्विपर्ययोऽनुद्धर्षः। शान्तो दान्त इति निर्वचनम्। तदेवमेवं विधनियमविशेषसमा-सादितपुरुषोत्तमप्रसाद विध्वस्त तमः स्वान्तास्य अनन्यप्रयोजनानवरतनिरति-शयप्रियविशदात्मप्रत्ययावभासतापन्नध्यानरूपया भक्तया पुरुषोतम पदं लभ्य इति सिद्धंम्।।

4.15.2. TRANSLATION

Devotions is verily considered a kind of cognition which entails no other intention than the unbound beatitude but free from all other desires. This devotion is attainable through discernment and such other methods. As is stated by the author of the Vākya. 'Attainment thereof is a project of discrimination (Viveka - discernment) exemption (Vimoka) practice (Abhyāsa) observances (niyama-kriyā) auspicousness (kalyāṇa) freedom from

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despondancy (anavasāda) satisfaction (anuddharṣa) as per the equivalence of the definition. Of these means, discrimination (discernment) is purity of oneself, arising out of eating unsalied food, and the explication of discrimination is from purity of food, purity of understanding, and by purity of understanding unthwarted reminescence would arise. Exemption is aversion to sensous desires, the explication of it is 'meditate with quietitude'. Practice is repeated following and Bhagavadgītā supplies its explication as is recorded by Rāmānuja in his commentary. Forever modified by the modes thereof, observance in the performance of rites as ordained in the scripture and tradition according to ones own ability. He who has performed the Vedic rites is deemed to be the best of the ones who know the supreme. The auspiciousness consists of veracity, integrity, sympathy, clarity and the like. The explication is that it is attained by truthfulness. Freedom from despondency will be opposit to dejection. The explication is that the soul cannot be obtained by a weakling Contentment arises with the disappearance of dejection. The explication is quiescenc. Thus it is stated that through devotion darkness residing in a being disappears with the Lord's grace, which could be secured by way of propitating Him with the performance of prescribed rites and observances. Thus devotion is meditation on the presentative manifestation of the Supreme, without having any ulterior intentions. This when undertaken, the finite soul is sure to reach the eternal abode (Vaikuṇṭha).

Bhaktiyoga leads to the very heart of religious consciousness and hence is deemed to be the direct pathway to perfection. Jñāna itslef according to Advaitins would

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help the cessation of Avidyā and karma and they hold that Jñāna is the one and the only means to realise salvation. But Rāmānuja system holds that both karma and jñāna are integrally related. The practice of Bhakti involves elaborate prescriptions for sublimating the feeling and to discipline the intellect and will. These disciplines go by the name "seven-fold moral and spiritual discipline' - 'Sādhana saptaka' in contrast with " Sādhana Catuṣṭaya " - the four - fold discipline of Advaita System The Seven fold disciplines oue विवेक, वेमोक, अभ्यास, क्रिया, कल्याण, अनवसाद and अनुद्धर्ष.

4.15.3. EXPLANATION

विवेक is the purification of the body or kāyaśuddhi through sāttvic food only. The body is deemed to be Brahmapuri a living temple of God and it is to be kept always clean for, cleanliness is next to godliness. Bodily purity is prescribed as most necessary for maintaining purity of mind (सत्त्वशुद्धि) which leads to spiritual concentration (ध्रुवास्मृतिः: Ch VII.26-2) विमोक as Bodhāyanavṛtti states is freedom from the meshes of passion and anger (काम, क्रोध-विमोकः कामानभिष्वङ्गः) and this mental detachment is essential to the meditation on Brahman (शान्त उपासीत-Ch. III.14.1).

अभ्यास follows bodily purity and mental calmness and involves continuous practice of contemplation on the indwelling self, so that the mind may become spiritualised (तद्भाव भावित).

क्रिया is the performance of the five fold duties according to one's own ability. Moral obligations do develop into a meditation on God. Bodhāyana Vṛtti states,

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पञ्चमहायज्ञाद्यनुष्ठानं शक्तितः क्रिया। and Muṇḍakopaniṣad states क्रियावान् एष ब्रह्मविदां वरिष्ठः (III.1.4). An aspirant of liberation wants to know Brahman through Vedic recitation, sacrifice, benevolence and penance (Br VI.iv.22). Kriyā is the five - fold duty that is to be rendered to the lower creations, human beings, preceptor, forefathers and gods. Upāsanā needs the performance of duties as a means of purification. While kriyā is duty. Kalyāṇa is the practice of virtue as the inner aspect of duty, and it consists of truthfulness (सत्यं). Integrity (आर्जवं) purity of thought, word and deed) compassion (दया) charity (दान) - non - violence (सत्यार्जवदयादानाहिंसा न भिद्याः कल्याणानि सत्येन लभ्यः Muṇḍa III i.5) अनवसाद means freedom from despair due to disappointment, recollection of sorrow afflicting the mind, and horrid imanginings.

अनुद्धर्ष is the absence of elation maintaining a balance between the two extremes of excessive joy (अतिसंतोष) and absence of joy (असन्तोष).

Meditation on Brahman finally frees the jīva from karman with its causal links of puṇya and pāpa resultant effect of good and bad deeds. These seven disciplines lend moral and spiritual integrity by developing harmonous thought, feeling and will, which form potential expressions of the attributive consciousness of the devotee involved in Upāsanā (meditation), Upāsanā helps an individual in cultivating love of God. It is a divine command even like the practice of Dharma. Of the three Upaniṣadic injunctions viz., Śravaṇa (hearing) Manana (reflection), nididhyāsana (meditation) the first two leads to the third. The statement 'ब्रह्मविदाप्नोति परम्' states that one who knows Brahman attains the highest, through Upāsanā or worship which involves three stages of steady meditation (ध्रुवानुस्मृति)

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repetition (असकृद्वृत्ति) and the feeling of union (दर्शन समानाकारता). Dhyāna as Upāsanā in short may be viewed as a ceaseless remembrance of the lord, which is akin to the unobstructed flow of oil (तैलधारावत् अविच्छिन्न स्मृति सन्तानरूप). It is the process of concentrating the mind on Brahman in a congenial atmosphere.

4.16.1. TEXT

तद्युक्तं यामुनेन -

उभयपरिकर्मितस्वान्तस्यैकान्तिकात्यन्तिक भक्तियोगो लभ्य इति। ज्ञान कर्म योग संस्कृतान्तःकरणस्येत्यर्थः।।

'किं पुनर्ब्रह्म जिज्ञासितव्यम्' इत्यपेक्षायां लक्षणमुक्तम् -

'जन्माद्यस्य यतः (ब्रसू-२-२-२) इति। जन्मादीनि सृष्टिस्थितिप्रलयम्। तद्गुणसंविज्ञानो बहुव्रीहिः। अस्याचिन्त्यविविधविचित्ररचनस्य नियतदेशकाल-भोगब्रह्मादिस्तंभपर्यन्तक्षेत्रज्ञमिश्रस्य जगतो यतो यस्मात् सर्वेश्वरात् निखलहेयप्रत्यनीकस्वरूपात् सत्यसङ्कल्पात् अनवधिकातिशयासंख्येय कल्याणगुणात् सर्वज्ञात् सर्वशक्तेः पुंसः सृष्टिस्थितिप्रलयाः प्रवर्तन्त इति सूत्रार्थः।।

4.16.2. TRANSLATION

Yāmunācārya says,

One who has purified himself by performing duties (rites) for developing knowledge about the Supreme being, can gain the eternal abode. That means a person whose internal organ is sanctified by devotion comprising works and knowledge would realise the Highest.

When the intention has sprung up to know the Absolute, the Absolute is defined in the second aphorism of the Brahmasūtra. The purpose of the aphorism is that these three functions refer to the inconceivable multi - form

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in its design and interspersed with souls, from Brahma to the post of the axed place, time and fruition coming from the Supreme Lord who is free from all despicable qualities governed by the wordly volition but who is of countless auspicious aualities and who is Omniscient and omnipotent.

4.16.3. EXPLANATION

Bhakti is the form of meditation through which an aspirant can obtain the abode of Puruṣottama. There is no real goal other than reaching Him. Yāmunācārya states that both karma and jñāna render the heart of the individual devotee sanctified so as to resort to Bhakti.

A question is posed : Which Brahman should be known. In order to answer this inquiry, Bādarāyaṇa has formulated the second aphorism in his Brahmasūtras. Brahman is that Omniscient, Omnipotent, all meriful being from whom proceed the origin, sustenance and dissolution of this varied and wonderful world. (Taittirīya III-1- That from which beings are born by which they live after birth and into which they enter at death - try to know 'That'. That is Brahman.

An objection is posed that these charcteristics namely, the origin etc. of the universe cannot define Brahman, for the attributes being more than one, there arises the possibility of their devoting more than one Brahman. These attributes, the origin etc. cannot be merely accidental characteristics of Brahman for such characteristics denote in a different form a thing already known from a certain source. But we do not have any idea of Brahman from any source other than this text. Therefore Brahman cannot be defined at all and consequently an inquiry into "It" is useless.

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It is argued in the system of Rāmānuja that the origin etc. can be indicative of Brahman as being Its accidental characteristics in as much as Brahman is already known in another form or aspect from the etymological meaning of the word as possessing ' greatness 'and' power of growth '. More over the Taittirīya text refers to some being already well - known whose greatness is due to its being both the material and efficient cause of the universe (Ch. VI.ī.3 - सत्वेव सौम्येदमग्र आसीदेकमेवाद्वितीयम् - तदैक्षत बहुस्यां प्रजायेयेति and also सदेवसौम्येदमग्र आसीदेकमेवाद्वितीयम्). This Brahman which is known to be all this, can well be indicated by the origin etc of universe as its accidental features. Therefore a knowledge of Brahman through these characteristics is possible.

Again, the origin, sustenance and destruction can define Brahman. The objection that more than one attribute would give rise to the idea of more than one Brahman is not valid at all. It is only when the attributes are contradictory to each other they present such an idea, as in the example cited by the objector, but not when they donot oppose each other. The origin, sustenance, destruction of the universe are attributes that are not contradictory having difference to different times. They denote only Brahman and it can be known through them. Therefore the objection that Brahman cannot be defined and consequently that no inquiry into Brahman is not possible, is proved invalid.

4.17.1. TEXT

इत्थं भूते ब्रह्मणि किं प्रमाणमिति जिज्ञासायां शास्त्रमेव प्रमाणं इत्युक्तम्। 'शास्त्रयोनित्वात् (ब्र सु १ १ ३), शास्त्रं योनिः कारणं प्रमाणं

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यस्य तच्छास्त्रयोनिः। तस्य भावस्तत्त्वं तस्मात्। ब्रह्मज्ञानकारणत्वात् शास्त्रस्य तद्योनित्वं ब्रह्मण इत्यर्थः। न च ब्रह्मणः प्रमाणान्तरगम्यत्वं शङ्कितुं शक्यम्। अतीन्द्रियत्वेन प्रत्यक्षस्य तत्र प्रवृत्त्यनुपपत्तेः। नापि महार्णवादिकं सकर्तृकं कार्यत्वात् घटवत् - इत्यनुमानम्। तस्य पूतिकूष्माण्डायमानत्वात्। तल्लक्षणं ब्रह्म 'यतो वा इमानि भूतानि' (तैत्तिरीय १-१-१) इत्यादि वाक्यं प्रतिपादयतीति स्थितम्।

4.17.2. TEXT

When it is so, if the question were to be reaised, what evidences are there to prove the Absolute of the said nature, the reply is that the system (Śāstra) itself is the evidence as stated in the third aphorism : " Because it has its source from the system ". The system is the evidence of the Absolute, as being the cause of knowing the self, which is the cause of knowing the Absolute. Now is the apprehension possible that the Absolute could be reached through some other evidence. For, perception can have no conversancy about the Supreme because of its supersensibility nor can inference for the illation, the ocean, and the rest must have a maker because it is an effect like a water - pot is worth about as much as a rotten pumpkin. It is evinced that it is such texts as, where also these elements that prove the exitence of the Absolute thus described.

4.17.3. The Implication of the Brahman

Brahman is Omniscient, Omnipotent, All - meriful and from Him only proceed the origin, sustenance and creation of the universe. The Cit and Acit form His body. The scriptures give us knowledge only of those things that cannot be known otherwise and the scriptures are not the

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only source of knowing Brahman, as Brahman could be known through other proofs such as inference. This objection has been controverted in the Rāmānuja system. Though one can infer a creator, yet it cannot be ascertained that the entire world was created at one time and by one being. It is quite possible that different parts were created at different times and as such it might have been created by many individuals having amazing powers. Further the existence of a single transcendental being cannot be inferred. No one can infer that the same being having for the Brahman's body the cosmic matter and the finite self, is both the efficient and material cause of the world. Hence the statement found in the Taittirīya Upaniṣad यतो वा इमानि भूतानि etc does define Brahman.

4.18.1. TEXT

यद्यपि ब्रह्मप्रमाणान्तरगोचरतां नावतरति तथापि प्रवृत्ति-निवृत्तिपरत्वाभावे सिद्धरूपं ब्रह्म न शास्त्रं प्रतिपादयितुं प्रभवतीत्येतत् पर्यनुयोग परिहारायोक्तं - 'तत्तु समन्वयात्' (ब्र-सू १-१-४) इति तु शब्दः प्रसक्तशङ्काव्यावृत्त्यर्थः। तच्छास्त्रप्रमाणकत्वं ब्रह्मणः संभवत्येव। कुतः-समन्वयात्। परमपुरुषार्थभूतस्यैव ब्रह्मणोऽभिधेयतयान्वयादित्यर्थः। न च प्रवृत्तिनिवृत्त्योः अन्यतरविरहिणः प्रयोजनशून्यत्वम्। स्वरूपपरेष्वपि 'पुत्रस्ते जातो' 'नायं सर्पः 'हत्यादिषु इर्षप्राप्ति भयनिवृत्तिरूपप्रयोजनवत्त्वं दृष्टमेवेति न किञ्चिदनुपपन्नम्। दिङ्मात्रमत्र प्रदर्शितम्। विस्तरस्तु आकरादेवावगन्तव्य इति विस्तारभीरुणा उदास्यत इति सर्वमनाकुलम्।

इति श्रीमत्सायणमाधवीये सर्वदर्शनसङ्ग्रहे - रामानुजदर्शनम् -

4.18.2. TRANSLATION

It may be objected that though the Absolute be not susceptible of any other kind of evidence, did not the

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system refer to activity and cessation of activity It could not posit the Absolute above said. To stall any queiries on this issue, it is stated in the fourth aphorism 'But that is from the reconciliation (samanvayāt). That is only to clear any doubt in this regard. The evidence, then if the system is the only evidence that can be given of the Supreme. Why? because of the construction, that is, because the Absolute, who is the highest goal for mankind, is construed as the subject (of the first aphorism viz. then hence the Absolute is to be desired to be known). More over a sentence which has nothing to do either with activity or with the cessation of activity is not therefore void of purpose, for we observe that sentences merely declaratory of the nature of things such as, 'A sun is born to you', this is not a snake', convey a purpose namely, the cessation of joy or of fear. Thus there is nothing unaccounted for. We have here given only a general indication. The other details may be known from the original work of Rāmānuja. We stop here lest it should be deemed overdone. Thus all is deemed.

4.18.3. OBJECTION

Granted that Brahman cannot be known by means other than the scriptures they cannot be deemed as authority or proof regarding Brahman which is self-established. The scriptures, must have for their purpose some practical use and they can have a purpose in so far as they lay down injunctions for man to do or not to do some actions. Texts which do not contain 'dos' and 'donts' are of no purpose. Though the scriptures serve some purpose they may not be proof of the existence of Brahman.

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4.18.4. ANSWER

The word तु in the sūtra refutes what the objector has stated. It is incorrect to hold that encouragement or prohibition from certain action alone contribute to the scriptures being useful. One must consider that whatever establishes something which in turn serve man's purpose is authoritative. The Vedānta texts propound that Brahman is the highest object to be obtained as it is Infinite Bliss and free from all evil. It is not wise to say that these texts do not serve any purpose just because they have no relation to an action. 'A son is born' creates joy in a man and 'this is no serpent' makes one shun fear. Thus these have served the purpose. Vedānta texts which have Brahman as their main purport referring to the highest goal of man and which describe the nature of Brahman should not be deemed useless. On the other hand, they serve the purpose by establishing that Brahman which is the essence of all that man can hope for.

4.19. GLOSSARY OF WORDS

अ -

अखण्डार्थः : Non-relational sense.
अर्चा : Idol of worship.
अचित् : Primal (matter; non-sentiment; primordial cosmic matter).
अचेतनः : Non-sentient.
अजडः : sentient; spiritual.
अज्ञानं : ignorance; absence of knowledge
अद्रव्यं : Non-substance
अद्वितीयः : without a second.

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अद्वैतं	: Non-dualism
अधिष्ठानं	: Basis; ground
अध्यासः	: Super-imposition
अनन्यप्रयोजनं	: No other goal
अनन्तं	: Infinite; endless.
अनन्यः	: Non-distinct.
अनिर्वचनीयं	: Inexplicable
अनुपलब्धिः	: Non-cognition
अनुद्धर्षः	: Tranquility of mind-not to becuse overelated
अनुभूतिः	: Experience; consciousness
अनुमानं	: Inference
अनुभवः	: Experience
अनृतं	: Untrue
अन्तःकरणं	: Internal organ
अन्तरात्मा	: Indweller
अन्तर्यामिन्	: Inner controller
अन्यथाख्यातिः	: The theory of error
अन्योन्याश्रयः	: A logical fallacy
अर्थप्रकाशः	: Revelation of some thing.
अर्थपञ्चकं	: Five major topics of Vaiṣṇavism
अवतारः	: Incarnation of God.
अपौरुषेयः	: Not ascribable to human authorship
अपहतपाप्मा	: Free from evil.
अपृथक्सिद्धिविशेषणः	: Inseparable attribute
अभिगमनं	: Approaching god.
अभिज्ञा	: Knowledge by acquaintance
अभ्यासः	: Repeated practice
अमलं	: Purity

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अणुः : Monadic; Atomic
अहं : The notion of 'I'
अहंकारः : Egoism; Psychological ego.
अहमर्थः : Entity denoted by 'I'; The individual self entity.
असाधारणधर्मः : An essential attribute
अविद्या : Ignorance; A cosmic principle to signify world-illusion
अविकारः : Unchangeable; Immutable.

आ -

आगमः : Revealed scripture
आधारः : Support
आधेयः : Supported
आनन्दः : Bliss
आत्मन् : The individual self
आत्मवलोकनं : Direct vision of the self; self-realisation.
आकारः : Physical form
आचार्यः : A spiritual preceptor
आह्निकः : Daily religious observance.
आश्रयः : Basis; Refuge
आत्मानिवेदनं : Offering oneself to god.
आवेशः : Infusion of the divine power into a form
आवरणं : concealment; a cover.
आर्जवं : Integrity; Straight forwardness

इ -

इच्छा : Will
इज्या : Formal worship of the Lord

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इतिहासः : The two epics; Rāmāyaṇa; Mahābhāratam

ई -

ईश्वरः : God who controls all beings

उ -

उपायः : Means

उपेयः ; Goal; the end

उपासना : Meditation; Contemplation

उपबृंहणं : That which supports the scriptural texts; The smṛtis, itihāsas and purāṇas.

उपादानं : collection of materials for worship

उपादानकारणं : Material cause

उपाधिः : Adjunct

ऊ -

ऊर्ध्वपुण्ड्रं : A caste mark on ones forhead

ए -

एकं : One; the only reality

ऐ -

ऐक्यं : The identity, oneness

ऐश्वर्यं : Lordship, wealth

अं -

अंशः : A part; an essential and inseparable attribute of a substance.

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अंशिन् : A substrate of the attribute signifying Brahman as organically related to cit and acit.

क -

कल्याणगुणः : Auspicious attribute
कैवल्यं : A state of liberation
कर्म : Action, rituals; past deeds and their fruits
कृतिः : Effort
कर्ता : Doer; An agent of the action
कालः : Time
कारणं : Cause
काम्यकर्म : Religious observance with an inclination to obtain fruits.
कारुण्यः : Compassion
कार्यं : Effect
कीर्तनं : Singing in praise of the Lord.

च -

चेतना : Possessing consciousness; Sentient
चैतन्यं : consciousness
चित् : The individual self.

ज -

जडः : Inert
जिज्ञासा : Desire to know; Inquiry into the nature
जीवः : Individual self

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त -

तेजः : Brightness; Splendour

तमस् : Darkness; Primordial matter; one of the three qualities of प्रकृति

तन्मात्राः : Subtle elements

तत्त्वं : Ultimate reality

तत्त्वज्ञानं : Knowledge of reality; philosophy

तत्त्वत्रयं : Three ontological categories namely Īśvara, Cit and Acit.

तादात्म्यं : Identity

त्रिगुणाः : Three qualities namely, Sattva, Rajas and Tamas.

त्यागः : Renunciation

द -

दर्शनः : Vision; a system of philosophy.

दम : Self-restraint

दिव्यमंगलविग्रहः : Spiritual form of beauty.

दासः : Subordinate

देवता : Vedic deity, a heavenly being.

द्रव्यं : That which is associated with a substance.

ध -

धर्मः : A quality of a substance

धर्मी : Substrate

धर्मभूतज्ञानं : Knowledge as an essential attribute of self.

ध्यानं : Contemplation

ध्रुवास्मृतिः : Stable meditation

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न -

निर्गुणः : Devoid of qualities
निदिध्यासः : Contemplation
निर्विकारः : Unchangeable; Immutable
निर्विशेषः : Undifferentiated.
निवृत्तिः : Withdraw; Cessation; Removal
नित्यः : Eternally free
नामरूपं : Name and form
नित्यकर्म : Mandatory religious work.
नित्यसूरिन् : Eternally existing soul
नियन्ता : Controller of all beings; Lord.
नित्यविभूतिः : Eternal transcendental realm
नैमित्तिककर्म : Rituals ordained for specific reason.
निमित्तकारणं : Instrumental cause
निरतिशयः : Greatness beyond ones ken.
न्यासः : self surrender to god.

प -

पञ्चभूताः : Five physical elements
पञ्च संस्कारा : Five fold Vaiṣṇava sacraments
पञ्चीकरणं : Quintuplication of five elements
पञ्चरात्रं : Religious system dealing with modes of worshiping the Lord and relevant matters pertaining to temple construcion etc.
परः : The highest
परभक्तिः : The form of meditation serving as direct means to the liberation
परज्ञानं : vision of god
परमभक्तिः : Highest stage of meditation

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परमपदं	: The Supreme abode of Viṣṇu.
परमात्मन्	: The Supreme self.
पराक्	: That which manifests for the self (as Jñāna)
परार्थः	: What is meant for others use
परतन्त्रः	: Dependent
परिणामं	: Modification
प्रभा	: Light
प्रधानः	: Cosmic matter
प्रकारः	: Mode ; an attribute
प्रकारिन्	: A substance which has modes
प्रतिकूल	: Disagreeable
प्रसादनं	: Grace
प्रतिज्ञा	: The statement of the proposition to be proved.
प्रत्यक्	: That which reveals for itself such as Jīva and Īśvara.
प्रादुर्भावः	: Manifestation of God.
प्राकृत	: Made of material substance
प्राप्त्युपायः	: The means of attaining the lord
प्राप्यः	: The goal to be achieved
पुरुषः	: The self (Sānkhyas) ; the Supreme being according to Vaiṣṇavas ; the creator of the world.
पुरुषकारः	: An interceder
पुरुषसूक्तं	: The Vedic passage dealing with the Supreme
पुरुषार्थः	: The goal of a human endeavour
पुरुषोत्तम	: The Supreme Self
पूजा	: Adoration: Worship

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ब -

बद्धः : Bound
बल : Strength
बुद्धि : Internal organ ; intellect
ब्रह्मन् : The ultimate reality
ब्रह्मानुभवः : Experience of Brahman
ब्रह्मविद्या : Meditation on Brahman

भ

भगवान् : The Supreme being endowed with six main attributes Lord Viṣnu
भागवतः : One who worships the lord.
भक्तः : A devotee
भेदः : Difference
भेदाभेदः : Difference and non - difference
भोक्ता : One who experiences pleasure and pain.
भ्रमा : Delusion

म

महत् : The evolute of the Prakṛti
महिमा : greatness
मन्त्रं : Esoteric syllables signifying spiritual thought.
मायां : A cosmic principle which causes the world illusion
मायावादः : The doctrine of Advaita Vedānta which supports the theory of illusion.
मिथ्या : Illusory
मोक्षः : Liberation, attainment of Brahman

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मुक्तः : The soul liberated from bondage

मुमुक्षुः : An aspirant of liberation

य -

यागः : Religious sacrifice ; formal worship of the lord

योगः : One of the five religions duties to be performed daily by a Śrīvaiṣṇava.

र -

रहस्यं : Secret

रक्षकः : Saviour

रूपं : Divine personality

रजः : One of three cosmic attributes

ल -

लीला : Sport

लीलाविभूति : Divine glory serving as playground for Īśvara ; physical universe.

लिङ्गं : Identifying mark

व -

वन्दना : Prostration

वर्णाश्रम धर्म : Religious duty to be performed in stations of life.

वैकुण्ठ : The eternal abode of Lord Nārāyaṇa.

वैराग्यं : Detachment to worldly desires

वैष्णवः : A devotee of Viṣṇu

वासुदेवः : The Supreme being as described in the Pāñcarātra texts

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वैखानसः : One of the two Vaiṣṇava āgamas, taught by the sage Vikhanas ; the followers of Vaikhānasa school

वात्सल्यं : Tender affection - an attribute of the Lord

वेदना : Knowledge of Brahman

विभवः : Incarnation of God as human or a living being

विभुः : All - pervasive

विभूतिः : Glory of God

विद्या : Meditation on Brahman ; Knowledge of Brahman

विग्रहः : Idol of God

विज्ञानं : Knowledge ; philosophical wisdom

विशेषणः : An attribute of a substance

विशिष्टं : That which is qualified

विश्वासः : Unflinching confidence

विवेकः : Discriminatory knowledge

व्यष्टिसृष्टि : Creation of the world with all diversification

व्यापारः : Activity

व्यूहः : One of the five manifestations of the Lord in the Rāmānuja School and pāñcarātra

श -

शक्ति : Potency

शमः : Tranquility

शरणागतिः : Surrendering to God

शरीरं : The body which is to support the self

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शरीरिरन्	: The owner of the body ; the Supreme being
शरीर-शरीरभावः	: The organic relation of the body to the soul according to the Rāmānuja school
शास्त्रं	: Sacred text
शेषः	: One who exists for the Lord's purpose : Subservient. The individual self in the Rāmānuja school
शेषिन्	: One who utilizes the individual self for her own purpose.
श्रद्धा	: Faith
श्रुतिः	: Revealed scripture (Vedas including the Upaniṣads)
शुद्धसत्त्वः	: Unalloyed Sattva quality; Transcendental spiritual matter.

ष

षड्दर्शन	: Six orthodox systems of Indian philosophy
षड्गुणा	: Six principal attributes of God such as Jñāna, Bala, Aiśvarya, Vīrya, Tejas and Śakti

स -

सद्विद्या	: Meditation on Brahman as sat (Chāndogya upaniṣad)
सगुणब्रह्म	: Brahman having attributes
समानाधिकरण	: Principle of co-ordination
समर्पणं	: Offering
समष्टिसृष्टि	: Aggregate evolution of the world

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समाधिः	: Trance
संहिता	: Collection of hymns
संकर्षणः	: One of the four vyuhas
संप्रदायः	: Tradition
संस्कारः	: Sacrament
संयोगः	: Conjunction
सङ्कल्पः	: Will of God ; A vow to observe a religious act
सङ्कोचः	: Contraction
सर्वज्ञः	: Omniscient
सर्वरक्षकः	: Saviour of all- God
सर्वशक्तः	: Omnipotent
सर्वव्यापी	: All - pervasive
सर्वेश्वरः	: Lord of all
सत्कार्यवादः	: The thoery of causality to prove that a thing exists in the causal substance
सत्ता	: Existence
सत्त्वं	: One of three attributes of Prakṛti
सत्यकामः	: Lord's auspicious attribute
सत्यसंकल्पः	: Firm resolve of the lord
सत्यं	: The truth
सौशील्यं	: Gracious condescension
सविशेषः	: Differentiated
साधना	: Method adopted to realise a goal
साधर्म्य	: Equality
साध्य	: What is to be achieved ; Spiritual goal
साकारः	: Having a form
सालोक्यं	: Residing in Viṣṇu's abode
साम्य	: Equality
सामीप्यं	: Vicinity of the Lord

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सायुज्य	: The state of Liberation
सेवा	: Service
सिद्धान्तः	: Final view
सिद्धोपाय्यः	: One who is ever existent serving as principal cause of liberation i.e., the Lord
स्मरणं	: Remembrance of the glories of the Lord.
स्थूलं	: Gross
सूक्ष्मं	: Subtle
सूरिन्	: Eternal soul
स्वरूपनिरूपक धर्मः	: The attribute which defines the essential nature of substance
स्वरूपनिरूपित धर्मः	: The quality of a substance which becomes known after its nature is comprehended
स्वतन्त्र	: One who is independent : God
स्वयंप्रकाशः	: Self - revelation
स्वयंव्यक्तः	: Self manifestation out of his own will

ह -

हितः	: Means to achieve the Supreme goal of life
हेयगुणः	: Attributes indicative of sullied nature
हेयप्रत्यनीकः	: Opposed to everything that defiles

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4.20 SELF CHECK QUESTIONS

1. रामानुजेदर्शनस्य मुख्यतत्त्वान् निरूपयत।
2. रामानुजमतरीत्या 'तत्त्वमसि' महावाक्यं विवृणुत।
3. धर्मभूतज्ञानमधिकृत्य प्रबन्धमेकं लिखत।
4. लघुटिप्पणी लिखत

   १) जीवः। २) व्यूहाः ३) प्रपत्ति। ४) आचार्यः।

   ५) रामानुजाचार्यः ६) चिदचिदीश्वरतत्त्वम्।

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NOTES :

ಆದೇಶ ಸಂಖ್ಯೆ : ಕರಾಮುವಿ/ಸಿಪಾಪ/4/411/December. 2005-2006 ದಿನಾಂಕ : 14.12.2005
ಮುದ್ರಕರು : ಗುಡ್‌ಬುಕ್ ಪ್ರಿಂಟರ್ಸ್, ಮೈಸೂರು - 570 012 ಪ್ರತಿಗಳು : 500
ಕಾಗದ : ಒಳಪುಟ 60 ಜಿ.ಎಸ್.ಎಂ. 15.2 ಕೆ.ಜಿ., ಎಂ.ಪಿ.ಎಂ. ಮುದ್ರಿಸಿದ ದಿನಾಂಕ : 12/01/2006
ಮುಖಪುಟ 170 ಜಿ.ಎಸ್.ಎಂ., ಇಂಡಿಯನ್ ಆರ್ಟ್ ಕಾರ್ಡ್

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WAY TO KSOU CAMPUS

Bus route

1. Suburban Bus Stand
2. City Bus Stand
3. Railway Station
4. St. Joseph's School
5. Manasagangotri Canteen
6. Crowford Hall
7. K.S.O.U
8. Metropole Circle
9. DC Office
10. Kukkarahalli Tank
11. Ramaswamy Circle
12. Mysore Palace
13. Town Hall
14. K.R. Hospital
15. Sayyaji Rao Road
16. Chamaraja Double Rd
17. University Guest House
18. Medical College
19. K.R. Hospital
20. KRS Road
21. Law Courts
22. Apollo Hospital
23. Akashvani Circle
24. Kalamandira
25. Maharani's College
26. Hardinge Circle
27. Railway Track
28. Saraswatipura 14 Main

From	To	City Bus Number
1. Suburban Bus Stand (SBS)	7. KSOU	130, 136, 266, 267, 268
2. City Bus Stand (CBS)	7. KSOU	129, 130, 136, 267, 268
3. Railway Station (Rail. Stn)	7. KSOU	130, 136, 266, 267, 268
7. KSOU / 4. St. Joseph's School	1. SBS / 2. CBS / 3. Rail. Stn	129, 266, 267, 268, 270
7. KSOU / 5. Manasagangotri Canteen	1. SBS / 2. CBS / 3. Rail. Stn	129
7. KSOU / 5. Manasagangotri Canteen	2. City Bus Stop	129, 130,

To reach KSOU by bus no. 129 & 130 alight at Manasagangothri canteen stop. By all other buses, alight at St Joseph's School. Prepaid auto:From SBS - Rs. 25/- From Rail Stn: Rs. 20/- .

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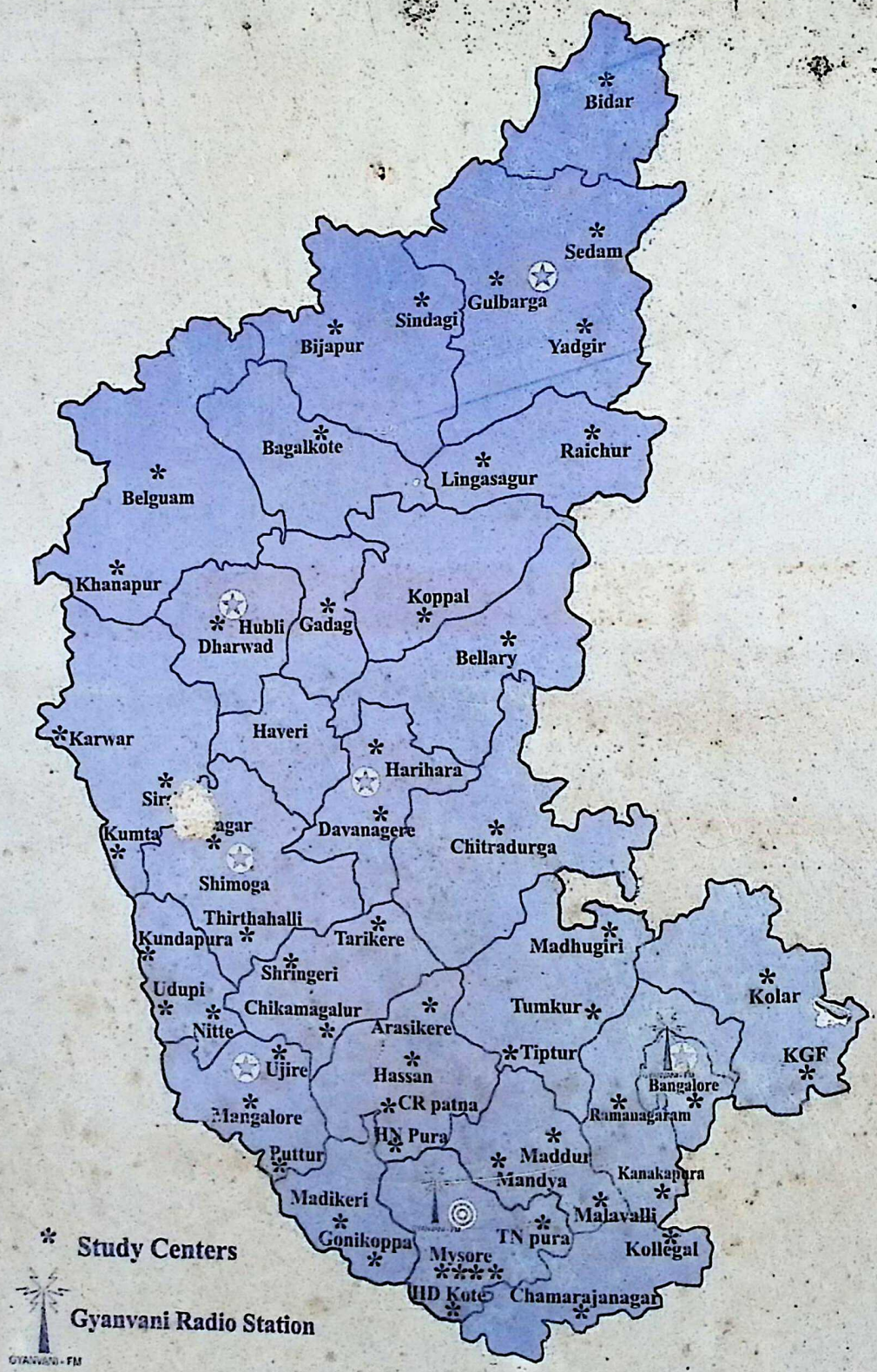
Regional Centers and Study Centers



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